

THE
PERFECTIVE 'AKTIONSART' IN POLYBIUS.

BEING A DISSERTATION

FOR

THE DEGREE OF PH. D.

PRESENTED TO THE PHILOSOPHICAL FACULTY

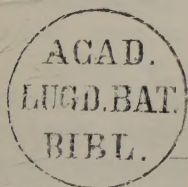
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Introduction.

The purpose of the following essay is a consideration of the question (cf. Brugmann Gk. Gr.² § 154. Rem. and Herbig IF. 6, p. 222 ff.) as to the extent to which the use of verb-compounds in later Greek took the place of the Aorist stem of the simple verb as the characteristic method of expressing the Perfective "Aktionsart".

That such a Perfective use of verb-compounds can be proved with any degree of definiteness, even for so late an author as Polybius, has recently been decisively denied by G. Herbig in the valuable essay referred to above. This purely negative conclusion is summed up by him in § 78 (p. 234) as follows. "Es zeigt sich also, dass die griechische Sprache in ihrem Aorist stets ein Mittel besass, die momentan-perfektive Aktionsart zu bezeichnen (wie) die präfigierte Präposition nur sporadisch perfektivierend wirkte erwähnen wir noch, dass die Bedeutung der griechischen Präposition fast niemals ihren sinnlichen Grundcharakter verleugnete."

That his investigation of the subject, however, does not aim at being a complete or final one is distinctly stated by Herbig himself, and a survey of the material on which his conclusions rest only serves to deepen one's doubts as to the final truth of his despairing dicta. I venture, therefore, to reopen the question again in reference to Polybius and to ask:

1) Can we prove that verb-compounds were capable of expressing the perfective "Aktionsart" in this author, while the Aorist simplex, on the other hand, is used prevailingly not to express the Perfective but rather the purely constative kind of action?

2) If we can prove this, does it follow that all compounds alike had the power of expressing "Perfektivität"?

Before entering, however, upon this main subject, a few words of introduction seem required on two important points.

I. The precise definitions of the terms Perfective, Con-

stative etc. which I have had in mind throughout the investigation.

II. The earliest function of the Aorist stem in Greek as exemplified in Homer.

I.

As regards definitions, the question of terminology happily needs but little comment after the lucid treatment of Herbig in IF. 6, a treatment which contrasts very brightly with the negative criticism of Hultsch's terminology offered by Miller in A. J. Phil. 16. Together with a full list of literature on the subject (p. 187 footnote) Herbig gives a brief account of the "Aktionsarten" of the Slavonic verb (p. 186—192), and further devotes several sections to clearing up difficulties recently imported by Wustmann and Mourek into such terms as "Durative-Perfective", "Resultative" etc. (cf. e. g. p. 188 footnote, §§ 38 and 49 etc.). It only remains, therefore, to summarise here the definitions which have been hitherto arrived at.

1) The Durative or Imperfective "Aktionsart" is universally regarded as expressing α) a continuous, unlimited activity and β) a like condition. In such an "Aktionsart" the conception has reference, as Mourek has pointed out (HZ. 39 Anz. 21 p. 196) to "zusammenhängende Momente ohne bestimmte Abgrenzung".

2) In broad contrast to the Durative stands the Perfective "Aktionsart", with regard to which also the definitions given are in the main at one. Cf. e. g. ("die perfektive Aktionsart") bezeichnet die Handlung des Verbums nicht schlechthin in ihrem Fortgang, ihrer Kontinuität, sondern stets im Hinblick auf den Moment der Vollendung, die Erzielung des Resultates (Streitberg PBB. 15, 71)°.

In this connection special attention should be drawn to the point so clearly brought out by Herbig (p. 202 § 47), as to the fact that the "Moment" indicated by the perfective verb is one upon which the speaker lays especial stress; in Herbig's own words "... es bei den slavischen Perfektivis nicht darauf ankommt, ob der Abschluss der Handlung wirklich erreicht wird oder erreicht ist, auch nicht darauf, ob der Abschluss der Handlung nach dem Zusammenhang mit in der Absicht

des Sprechenden liegen muss, sondern darauf, ob der Sprechende bei seiner Äusserung gerade auf das Moment des Abschlusses oder der Perfektivierung ein Gewicht legt" (cf. also § 50 p. 206 and § 54 p. 210).

Subsidiary divisions of Perfective verbs are α) Durative-Perfectives and β) Momentary-Perfectives.

α) Durative-Perfectives, i. e. those verbs in which the perfective "moment" is still the point specially accentuated, but in such a way that it involves subsidiarily the thought of the continuous "line" of action which leads up to the perfective point. [Cf. Wustmann "sie bezeichnen das Hinstreben auf ein Ziel bis zu dem Augenblick, wo es erreicht wird".] For further notes on this disputed category, cf. Herbig p. 188 footnote 2.

β) Momentary-Perfectives, in which the Perfective point of the action is the only element upon which our attention is concentrated. This class is again subdivided into:

a) Simple Momentary Perfectives, which are identical with Navratil's "Momentanaktige [Perfektiva], welche eine momentane, einmalige Handlung bezeichnen, bei welcher der Moment des Eintrittes und der Vollendung zusammenfallen, die also nach den gemeinen Begriffen dauerlos sind". This class is of little importance in Greek, where we are concerned mainly with

b) the Ingressive and

c) the Effective "Aktionsarten". These denote respectively b) the Perfective point from which the Durative action expressed by the corresponding Imperfective verb may be conceived of as streaming out into indefinite space, and c) the Perfective point at which the Durative action may be regarded as having its termination.

It may be briefly noted here that while in some cases the same Imperfective conception readily admits of both an Ingressive and an Effective corresponding to it (cf. e. g. the familiar βαλεῖν = 'to let fly' and βάλλειν = 'to hit' as compared with βάλλειν = 'to be hurling'), yet in other cases either an Ingressive or an Effective is the more natural perfective complement to the parallel Durative (cf. e. g. O. C. Sc. *badaq*, Ingressive 'to come into being' beside *byti* 'to exist' but O. C.

Scl. *padaq* 'to fall to the ground', which is the Effective to *padati* = 'to be falling').

Yet other cases, again, occur in which it is difficult to determine whether we shall regard the perfective as the Effective complement to one possible Durative meaning or as the Ingressive of another. This class is noteworthy in Greek where the same "Durative" stem often carries with it the possibility of two quite distinct Imperfective meanings, both of which must be considered when we seek to determine the precise character of the corresponding Perfective. It is obvious that a further possibility is then created, viz. that we may have a compound which bears two different Ingressive or Effective meanings according to the two meanings wrapped up in the corresponding Durative. As examples we may note 1) O. C. Scl. *sędq* = 'to take a seat' side by side with *sędęti* = 'to be sitting' and *sedati* = 'to be occupied in taking a seat' (cf. Navratil pp. 16 and 17).

2) Gk. *ępaw* may mean either to possess or to employ the organs of vision, to which the Effective is *cuvopaw*, 'to perceive by dint of using one's eyes', or 'to have before one's eyes', 'to see before one', to which we have the Ingressive compound meaning 'to come to see before one's eyes, to catch sight of'.

3) The Gothic *saihan* has two Ingressive and one Effective compound meaning; cf. a) "*blindai ussaihvand, baudai gahausjand*", "the blind receive their sight" (i. e. acquire the power of using their eyes); and b) "*leitil nauh jah ni saihiþ mik, jah aftra leitil jah gasaihiþ mik*" ("and again a little while and ye shall come to have me before your eyes") with the Effective "*augona habandans ni gasaihiþ*". I. e. "although you have the faculty of seeing, yet you attain no result of vision thereby".

4) The third main division of the "Aktionsarten" is that of the Iterativa (cf. Herbig p. 188 and p. 215ff.). To denote this category Greek possesses no means corresponding to the Slavonic *-va-* (cf. e. g. *bivati* 'wiederholt schlagen' and *ubivati* in the meaning 'erschlagen' as applied to several objects or several subjects), the nearest approach to which is found in the iterative *-kov* preterites of Ionic and Homeric Greek. In general it may be said that Greek contented itself

with merging the iterative conception into one of duration, leaving the iterative notion to be supplied from the context or denoted by the aid of some adverb or particle (cf. especially § 59 of Herbig). Thus we have the converse of the principle by which the Slavonic iterated Perfectives (e. g. *ubivati* from *ubiti*) are reckoned as Duratives.

4) The meaning of the term Constative as applied to the "Aktionsarten" is well illustrated by Krüger (quoted by Hultsch in Abhd. 13, Heft 1, p. 10 footnote), when he speaks of the "konzentrierte Erscheinung" of the Aorist and observes that the latter "Vorgänge der Vergangenheit nicht entfalte, sondern zusammenfasse". Cf. also Hultsch who, regarding the Constative function of the Aorist as older than the Perfective one, defines the Aorist in general as expressing "die in eins zusammengedrückte Handlung". Cf. also Brugmann's note (Gk. Gr.² § 159) on *λιπεῖν*, *τῆναι* etc. and the forms of the c-Aorist, viz. that they were "so gebraucht, dass man sich die Handlung in einem ungeteilten Denkkakt ganz und vollständig in sich abgeschlossen, absolut, vorstellen sollte". We may add also Delbrück's remarks, in Synt. Forsch. 4, pp. 103, 105 and 106), on the Greek Aorist as the "Tempus der Erzählung".

From these definitions it is clear that, whatever be the mutual chronological relation in point of development between the perfective and the constative functions of the Aorist, still the Constative Aorist, as we meet it in actual use, is something wholly different from the Perfective Aorist. The latter accentuates one particular point in a line of Durative action, whereas the former can be compared to neither a line nor a point but rather to the circumference of a circular figure, — it is a line which, though limited, has yet neither beginning nor end, no one point in it being brought into greater prominence than any other (cf. e. g. *ἵστασθαι* = 'to be standing', and the Perfective *τῆναι* = 'to take up a position, to halt' etc., while the Constative *τῆναι* denotes simply 'to stand', i. e. it is a medium between the Durative and the Perfective meanings, in which neither of these two conceptions appears but where we have the bare root meaning under its simplest and most indefinite aspect). I therefore feel myself unable to accept the statement of Herbig who (p. 207), after the true remark that "bei der konstatierenden Gebrauchs-

weise des Aoristes die Perfektivität der Handlung nicht in der Weise in den Vordergrund gestellt wird wie durch die slavischen Verba perfectiva" goes on to observe "perfektiv (im Sinne des Konstatierenden) bleibt indess auch der konstatierende Aorist jedesmal".

II.

The original function of the Aorist and its use in Homer.

α) That the original function of the Aorist stem in Idg. was to denote the Perfective "Aktionsart" is a theory which has already found many supporters (cf. e. g. Delbrück Synt. Forsch. 4, 101 and 5, 280, Streitberg PBB. 15, 141 and Herbig § 85 p. 242). The whole question has recently been discussed at length by Herbig who, starting from the assumption of the Perfective as the older function, attempts to trace the growth out of it of the Constative function (cf. p. 245 ff. and particularly §§ 99 ff. on p. 262 ff.). His theory is in brief that we have 1) the perfective as the normal meaning contained in the Aorist stem. 2) With the growth of the attempt to distinguish "Zeitstufen" as well as "Aktionsarten" there arises a conflict between the two, the result of which is found in the use of the Aorist to denote the "soeben eingetretene Handlung". Hence the common function of the Vedic Aorist and the traces of a like use which are found in Greek (Herbig refers to Mutzbauer and Delbrück for examples, among which we meet with Iliad A 663, I 300 etc. in addition to the familiar ἤρθον, ἐπὶνεα etc.). 3) The Aorist next easily takes over the function of a purely narrative tense.

β) The other theory, viz. that the Constative use in Idg. is older than the Perfective, is supported by 1) Mahlow (quoted by Herbig p. 244) and 2) Mutzbauer, who, assuming that the Constative was the primitive Idg. use suggests that out of it there arose regularly the use found in Sanskrit, viz. to denote the "soeben erschienene Handlung" (cf. p. 13 of Mutzbauer § 2), while in Greek on the other hand, we are confronted with the startling development of a "neues Moment" which gives birth to the Perfective function (cf. p. 14, § 1). The weak point of this theory is of course that Mutzbauer treats the Perfective use of the Aorist stem as a peculiarly Greek de-

velopment which, apparently, must afterwards have died away as inconsequently as it arose. (We may cf. his own words on p. 13. "Aus dem Gebiete logischer Reflexion, wie sie der Zeitbegriff in sich trägt, trat der Aorist unter dem bestimmenden Einfluss der gestaltenden Phantasie des gr. Volksgeists in die Form der Anschauung über. Infolge dessen wurde die Handlung, welche logisch als eben geschehen erschien, unter dem Bilde des Punktes angeschaut. Im Gegensatz dazu erschien das Imperfekt, welches abgeschlossene, weiter zurückliegende Ereignisse darstellt, als eine Linie"). 3) Apparently also the same theory is held by Hultsch, at any rate we are led to conclude so from such observations as (Band 13, p. 443) "[dass] der Aorist, gleichviel ob er ein kürzestes Geschehen oder eine Handlung von längerer Dauer bezeichnet, oder mag zunächst das Eintreten einer Handlung in Betracht kommen oder deren Vollendung entweder ausdrücklich hervorgehoben oder durch den Zusammenhang angezeigt sein, jedenfalls als die Zeitform des abschliessenden Berichtes sich darstellt", and p. 373 "nur ist immer und immer wieder zu betonen, dass der Aorist eine in die Wirklichkeit eintretende Handlung nicht anders als in dem Sinne, dass der Bericht über dieselbe zugleich abgeschlossen sein soll, bezeichnen kann". (Cf. also Miller's criticism of Hultsch. After discussing the latter's definition of the Aorist as expressing an action "in sich zusammengedrängt und deshalb im Sinne des Sprechenden abgeschlossen" he adds: "So much, however, is certain, that the notion of finality is regarded as proceeding from the notion of concentration". A. Jour. Phil. 16, p. 148).

Of the two theories thus supported by eminent scholars on both sides, the first would on the whole appear to be the easier. That a perfective element can in the course of time lose its original force is proved by the familiar history of the *ga*-prefix in the past participle in Germanic; further the argument from the existence of defective verbs in Greek (cf. PBB. 15 p. 140 and Giles Manual of Comp. Phil. p. 415f.) would appear to be a cogent one, and finally the various categories into which the use of the Greek Aorist may be divided (cf. e. g. those suggested by Delbrück in SF. 4 p. 102ff.) are far more comprehensible when viewed from the originally Perfective than from the originally Constative standpoint.

The Aorist in Homer.

Since the object of my main thesis (viz. to show that compound verbs in Polybius took over a Perfective function which had previously been capable of expression by the Aorist Simplex) necessarily assumes a belief that in early Greek the Aorist Simplex did once convey the perfective significance, it remains to devote a few pages to the usage of the Aorist as shewn in Homeric Greek. Hitherto the only detailed attempt which has been made to shew that in Homer the Aorist stem expresses "Perfektivität", as contrasted with the Durative nature of the present stem, is that contained in Mutzbauer's "Grundlagen". The value of this work, however, is in no slight degree diminished by the absolute rigidity with which its author endeavours to force his principle upon any and every occurrence of the Aorist stem, whereas a more impartial investigation undoubtedly shews that the purely Constative function of the Aorist can be frequently traced even in the Iliad. Had Mutzbauer been willing to recognize this, he would have removed many of the objections which can now be urged against individual examples, and thereby have thrown into stronger light the main principle which his work has undoubtedly gone far to establish, viz. that the Perfective use of the Aorist is by far the preponderating one in Homer.

By way of foundation to my main subject I therefore venture to enumerate some of the most important verbs which illustrate this Perfective principle in the Iliad. A few verbs are included which Mutzbauer has not touched upon but the statistics of which can readily be collected with the aid of Gebrüger's or Ebeling's lexicon. I attempt in each case to divide the examples of the Aorist into the two categories of Perfective and Constative; at times it is of course almost impossible to classify a given example with absolute certainty under the one head or the other, but when all due allowance has been made for the license of individual taste in interpreting isolated passages, a sufficient number of cases will, it is hoped, still remain to evidence the preponderance of the Perfective over the purely Constative use, and to prove that in Homer the Aorist of the Simplex was the only normal method of expressing "Perfektivität".

1) ἔφυγον : φεύγω. α) The Perfective force of the Aorist, 'to escape by fleeing' is the predominant one. Cf. e. g. Σ 271 ἀπα-

είως γὰρ ἀφίξεται ἴλιον ἱρήν | ὅς κε φύγη. Ψ 465 ἡ δὲ τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη | εὖ χρεθέειν περὶ τέρμα. Cf. A 60, B 393, 401, E 258, Z 59, Θ 137, Η 118, 173, Λ 128, 362, Μ 322, 327, Π 98, Ρ 714, Σ 117, Τ 72, Υ 350, 449, Φ 57, 296, 103, Χ 487.

The difficulty of drawing an absolute line between Perfective and Constative in individual cases is shewn by such an example as Φ 493—496, δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν ὥς τε πέλεια |, ἥ ῥα θ' ὑπ' ἱρηκος κοίλῃν εἰσέπτато πέτρην, | χηραμόν· οὐδ' ἄρα τῇ γε ἀλώμεναι αἰσιμον ἦεν· | ὥς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα; in which either meaning is almost equally appropriate — Mutzbauer, on the other hand, regards the passage as furnishing examples of an Ingressive Perfective, "davon flüchten, sich davon machen".

β) The Constative Aorist is rarer in this verb. It may however, be illustrated by such examples as;— Γ 4 αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον | κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων. Ξ 80 οὐ γάρ τις νέμεσις φυγέειν κακόν οὐδ' ἀνὰ νύκτα. Ν 436 οὔτε γὰρ ἔξοπίσω φυγέειν δύνατ' οὔτ' ἀλέεσθαι.

γ) The present stem, φεύγειν, seems to bear invariably a non-Perfective meaning, cf. e. g. Ξ 81 βέλτερον δὲ φεύγων προφύγη κακόν ἢ ἐάλω. Φ 129. 554.

2) ἔβαλον : βάλλω. α) The Perfective sense of the Aorist ἔβαλον ('to hit') is of such common occurrence as to need little more than one or two typical illustrations e. g. Υ 288, ἐνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ | ἢ κόρυθ' ἡ δὲ κάκος cf. E 17 and 533, Η 577, Ν 387, Π 737 etc. etc.

β) The Constative Aorist 'to fling' 'let fall' etc. is also very frequent. Cf. e. g. Θ 306 μήκων δ' ὥς ἐτέρωσε κάρη βάλεν. Δ 16 φιλότητα μετ' ἀμφοτέροισι βάλλωμεν. Λ 846, Χ 468, Ψ 572. So also the intransitive use in Ψ 462, ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας.

γ) The present stem βάλλω is of repeated occurrence in the purely Durative sense of "to hurl", "to fling", "to shoot" etc. Cf. e. g. Ψ 697 οἳ μιν ἄγον δι' ἀγῶνος ἐφελκόμενοι πόδεσσιν | αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε. Γ 80, Θ 282, Μ 289, Ψ 125. So too the intransitive use in Λ 722 ποταμός . . εἰς ἅλα βάλλον.

δ) In other examples the use of the present stem of βάλλω in the Perfective meaning "to hit" is to be explained by the fact that an Iterative meaning is at the bottom of the apparent irregularity. Cf. e. g. Υ 501 αἵματι δ' ἄξων | νέρθεν ἅπας πεπάλακτο καὶ ἀντυγες αἱ περὶ δίφρον, | ἅς ἄρ' ἀφ' ἵππειων ὀπλέων ραθάμιγες ἔβαλλον ("which drops from the horses' hoofs kept hitting"). Cf. Π 104 δεινὴν δὲ περὶ κροτάφοις φαεινὴ | πῆλξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ | κάπ' φάλαρ' εὐποίηθ'. Cf. Μ 37, 152, 161, Δ 511, Ι 574. So perhaps also Ψ 217 παννύχιος δ' ἄρα τοίγε (sc. ἀνεμοί) πυρῆς ἄμυδις φλόγ' ἔβαλλον. ("beat upon the flame"). Κ 535 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει.

3) ἔσχον : ἔχω. α) The Perfective ἔσχον is used frequently in the sense of "to get a hold upon", (hence "to check" etc.), less

frequently in the Effective meaning "to retain a hold upon" (hence "to hold firm" etc.) e. g. Υ 272 τῇ ῥ' ἔσχετο μείλινον ἔγχοις. Φ 303 τοῦ δ' ὑπόκει γούνατ' ἐπὶ ἥδα | πρὸς ῥόον αἰσσοντος ἀν' ἰθύν, οὐδέ μιν ἔσχεν | εὐρυρέων ποταμός. Cf. A 219, B 275 and 98, Γ 84, Η 248, Λ 848. The Effective meaning is found in the intransitive use, e. g. Μ 461 πέεε δὲ λίθος εἴσω | βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον οὐδ' ἄρ' ὀχῆες | ἔσχεθέτην. Π 740 ἀμφοτέρας δ' ὀφρύς κύνελεν λίθος, οὐδέ οἱ ἔσχεν | ὀστέον. (Cf. *ibid.* 340). For the Perfective meaning "to seize" examples may be quoted from the *Odyssey*, e. g. ν 3 κηληθῶ δ' ἔσχοντο ἀνὰ μέγαρ' αἰσέοντα cf. λ 279, ξ 490, ε 324, γ 454. The examples alleged by Mutzbauer from the *Iliad* would seem to belong more properly under the constative heading.

β) The Constative ἔσχω occurs in various senses, 'hold, drive, stretch out' and the like, to most of which parallels can be found in the use of the Durative stem. Cf. e. g. Υ 262 Πηλεΐδης δὲ κάκος μὲν ἀπὸ ἔο χειρὶ παχείῃ | ἔσχετο ταρβήσας. Π 520 ἔγχοις δ' οὐ δύναμαι σχεῖν ἔμπεδον οὐδὲ μάχεσθαι. Cf. Η 277, and 427, Δ 118, Ρ 7, Ν 163 etc. etc. Θ 254 οὐτις πρότερος Δαναῶν . . . εὖξ' αὖ Τυδείδ' αὖ πάρος σκέμεν ὠκέας ἵππους (explained as "drove his horses in front of Tydeides") with which cf. Ψ 466. Ο 653 εἰσποιοὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄγκραι | νῆες . . . (understanding that the foremost ships "held them in their midst", rather than with Mutzbauer that "ringsum erfassen sie die Spitzen der Schiffe". Intransitive is Ν 520 δι' ὤμου δ' ὄβριμον ἔγχοις | ἔσχεν ("held on its way").

γ) Among the various imperfective examples of the present stem we may note as typical cases e. g. Υ 162 ἀτὰρ ἀπίδα θοῦρην | πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχοις (cf. Ν 157, 803, Ρ 355 etc.). Θ 396 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους cf. Ν 679, 687 . . σπουδῇ ἐπαῖσσοντα νεῶν ἔχον, οὐδὲ δύναντο | ὦσαι ἀπὸ σφείων φλογὶ εἴκελον "Ἐκτορα δῖον ("they were with difficulty holding out against his onset on the ships"). Ω 27 ἀλλ' ἔχον ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή ("but they persisted"). Cf. Μ 433. Τ 148 δῶρα μὲν, αἳ κ' ἐθέλησθα, παρασκέμεν, ὥς ἐπιεικές, | ἦτ' ἐχέμεν.

4) ἦλθον : ἔρχομαι. α) The Perfective ἦλθον occurs innumerable in the meaning "come" when stress is laid upon the point of arrival, e. g. in Γ 393—394 οὐδέ κε φαίης | ἀνδρὶ μαχηκάμενον τόν γ' ἐλθέμεν, ἀλλὰ χορόνδε | ἔρχεσθ' ἢ ἐχοροῖο νέον λήγοντα καθίζειν. Υ 363 οὐδέ τιν' οἶω | Τρώων χαίρησιν, ὅς τις σκεδὸν ἔγχεος ἔλθῃ. Ε 118 δὸς δὲ τέ μ' ἀνδρὰ ελεῖν | καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν, | ὅς μ' ἔβαλε φθάμενος. Κ 139 τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰωή. Α 401. Κ 368. Χ 112. Ε 183. Π 255. Κ 140. Ο 154. Β 9. Φ 150. Λ 115. Κ 510. Σ 180. Ρ 615. Ξ 449. Ε 607 and 275, Υ 14, 47, Ν 252 etc. etc.

β) The Constative Aorist is also by no means uncommon; it occurs where no particular emphasis is laid upon the conclusion of the "going". Many clear examples occur, although in many cases it is of course difficult to pronounce decisively in favour of either the Perfective or the Constative meaning. Clear cases are e. g. Α 151 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν | ἢ ὁδὸν ἐλθέμεναι . . . Ψ

116 πολλά δ' ἄναντα κάταντα páranatá te dóchmiá t' ἤλθον. Ω 112 αἴψα μάλ' ἐς στρατὸν ἐλθέ και υἱεὶ cῶ ἐπίτειλον. Ο 146 Ζεὺς cῶ εἰς Ἴδην κέλετ' ἐλθέμεν ὅτι τάχιστα (as contrasted with the Perfective in 147 αὐτὰρ ἐπὶν ἔλθητε . . .). Α 700 . . . ἵπποι . . . | ἐλθόντες μετ' ἄεθλά· περὶ τρίποδος γάρ ἐμελλον | θεύεσθαι. Cf. Ξ 136. Χ 43 ἥ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι (cf. Ω 514). Φ 567 εἰ δέ κέν οἱ προ- pároithe pólios katēnantíon ἔλθω. Ψ 251 πρῶτον μὲν κατὰ πυρκαϊὴν cβέcan αἴθοπι οἶνω | ὄccον ἐπὶ φλόε ἤλθε. — Less clear but probably Constative are e. g. Α 398 βέλος ὤκύ | ἐκ ποδὸς ἔλκ' ὀδύνη δέ διὰ χροὸς ἤλθ' ἀλεγεινή (cf. Η 261, 247, Ε 67, 658, Γ 357, Δ 482 etc. etc.). Constative too are sentences of the type of Θ 11 δν δ' ἄν ἐγὼν ἀπά- νευθε θεῶν ἐθέλοντα νοήω | ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν. (Cf. Ν 9, Ξ 8, Κ 206, Η 165, Ψ 199, Κ 18, Ω 203, Ν 175, Γ 121, Ω 550, Κ 308, 320, 395, Δ 65, 70, Κ 56, Μ 301, Ξ 162, Ο 508, 57). Cf. again e. g. Π 521 ἔγχοc δ' οὐ δύναμαι cχεῖν ἐμπεδον οὐδὲ μάχεσθαι | ἐλθὼν δucμενέεσσιν. (Cf. ibid. 668). A Constative example again is per- haps to be admitted in Υ 175 ὥc Ἀχιλῆ' ὤτρυνε μένος καὶ θυμὸc ἀγή- νωρ | ἀντίον ἐλθέμεναι μεγάλῃτορος Αἰνείαο cf. Α 219, 231, 594, Ρ 67, 69, 257, Η 160, Ο 584, Υ 422, Ζ 54. Parallel durative examples will be found below for many of the constative uses.

γ) The present stem occurs frequently in the purely Durative sense "to go on one's way", "to journey" etc. Ο 54 ἔρχεο νῦν μετὰ φύλα θεῶν as contrasted with the following Perfective, καὶ δεῦρο κάλεσσον | ἱρίν τ' ἐλθέμεναι, and compared with the constative in 57 ὄφρ' ἢ μὲν μετὰ λαὸν Ἀχαιῶν . . . | ἔλθη καὶ εἴπησι. Θ 400 . . . πάλιν τρέπε μηδ' ἔα ἀντην | ἔρχεσθαι. Α 839 ἔρχομαι ("I am on my way") ὄφρ' Ἀχιλῆι . . . μῦθον ἐνίσπω | . . . ἄλλ' οὐδ' ὥc περ cεῖο μεθήωc τειρομέ- νοιο. Ψ 737 ἀέθλια δ' ἰc' ἀνελόντες | ἔρχεσθ', ("depart, go your ways"), ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί. Cf. Υ 24, Τ 275 etc.

5) ἐνόηcα : νοέω. α) The Perfective ἐνόηcα is frequent in the meaning "to remark, to notice, (i. e. to get a [mental] percep- tion of), to devise, to determine (i. e. arrive at by process of thought)" etc. Ψ 140 ἐνθ' αὐτ' ἄλλ' ἐνόηce . . . Ἀχιλλεύc. Κ 224, 225 cύν τε δὺ' ἐρχομένω, καὶ τε πρὸ δ τοῦ ἐνόηcen, | ὅπως κέρδοc ξη' μούνοc δ' εἰ πέρ τε νοήceη, | . . . Cf. Ε 665, 475, Ο 81, Κ 247, 501, Μ 393, Α 284, 521, 575, 581, Π 789, Ρ 483, Ω 294 and 312, Β 391, Δ 200 etc. etc.

β) The Constative ἐνόηcα is much rarer than the Perfective; it denotes "to think of, consider, know, intend" etc. Ε 537 οἷη δ' οὐκ ἔρρεε Διὸc κούρη . . . ἢ λάθετ' ἢ οὐκ ἐνόηcen ("either through for- getfulness or of deliberate intention"). Κ 550 ἄλλ' οὕτω τοῖουσ ἵππους ἴδον . . . οὐδ' ἐνόηcα ("I have never yet seen or thought of"). Α 549 δν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοήcαι cf. Α 543 . . . εἰπεῖν ἔποc ὅτι νοήceηc. Υ 310 αὐτόc . . . νόηcon | Αἰνεῖαν ἢ κέν μιν ἐρύccαι ἢ κεν ἑάceic ("deliberate whether"). Χ 445 νηπίη' οὐδ' ἐνόη- cen δ μιν μάλα τῆλε λοετρῶν | χερσὶν Ἀχιλλῆοc δάμαce γλαυκῶπιc Ἀθήνη. Cf. the parallel Υ 264.

γ) The Durative stem is not of very frequent occurrence; it bears the meaning "to have in mind", and therefore "to purpose, to

understand" etc. I 105 οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει | οἷον ἐγὼ νοέω. I 600 μὴ τοι ταῦτα νόει φρεσί ("be not thus minded"). Cf. X 235, A 577.

6) βαίνω : ἔβην. α) The Perfective ἔβην in the Ingressive sense "to begin to go", "to start" is most clearly recognizable in the familiar types Z 296 βῆ δ' ἰέναι, B 183 βῆ δὲ θέειν, N 27 βῆ δ' ἐλάαν, Ψ 229 ἔβαν . . νέεσθαι, etc. etc. A similar meaning is, however, often vivid and appropriate in other contexts also; cf. e. g. Ω 766 ἦδη γάρ νῦν μοι τόδ' ἔεικοστὸν ἔτος ἔστιν | ἔξ οὗ κείμεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης. Ω 121 ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα | βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶεσσα. Cf. A 44, O 237, X 137, N 582, B 16 etc. etc. Λ 460 . . ὅπως ἴδον αἶμ' Ὀδυσῆος | κεκλόμενοι καθ' ὄμιλον ἐπ' αὐτῷ πάντες ἔβησαν. Φ 299, M 106, P 233, Π 552, E 849, Θ 322 etc. Perhaps too B 665 αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας | βῆ φεύγων ἐπὶ πόντον. Cf. Ξ 281.

β) The Constative ἔβην is frequent in the meaning "to make one's way", "to fare", "to walk" etc. Many of the examples which are here ranked as Constative are forced by Delbrück and Mutzbauer into the Perfective mould. Cf. e. g. Ξ 285 τῷ δ' ἐπὶ χέρου | βήτην, ἀκροτάτη δὲ ποδῶν ὑπο σείετο ὕλη. Π 702 τρίς μὲν ἐπ' ἀγκῶνος βῆ τεῖχος . . . | Πάτροκλος, τρίς δ' αὐτὸν ἀπετυφέλιξεν Ἀπόλλων. T 47 τῷ δὲ δῶν σκάζοντε βάτην Ἄρεος θεράποντε . . . | ἔρχει ἐρειδομένω, where the meaning is either Constative or at best Effective Perfective ("they came"), but certainly not, with Mutzbauer, Ingressive Perfective "Sie hinkten davon". Similarly in Ω 246 πρὶν ἀλαπαζομένην τε πόλιν κραῖζομένην τε | ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἀἴδος εἴω, we may have an example of the Perfective "come" meaning, but more probably the example is merely Constative. Cf. Π 327 ὥς τῷ μὲν δοιοῖσι κασιγνήτοισι δαμέντε | βήτην εἰς Ἑρεβος, which can scarcely be Perfective in meaning. Λ 247 δὴ τότε γ' Ἀτρεΐδης . . . ἔξενάριξεν, | βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά. Cf. A 391, B 302, T 279, Θ 343 etc. T 40 αὐτὰρ δὲ βῆ παρὰ θίνα θαλάσσης διὸς Ἀχιλλεύς | κυρδαλέα ἰάχων. Cf. A 34, K 339, N 459 ὥδε δὲ οἱ φρονέοντι δοάσσαντο κέρδιον εἶναι, | βῆναι ἐπ' Αἰνείαν. Cf. Ξ 24. Γ 419 βῆ δὲ κατασχόμενη ἐανῷ ἀργῆτι φαινώ | κυρῆ, πάσας δὲ Τρωὰς λάθεν. Z 65 λάε ἐν κτήθει βάε. P 392 ἄφαρ δὲ τε ἱκμάς ἔβη (where the Constative meaning "the moisture goes its way" seems more natural than an Ingressive "sich davon machen"). Cf. Λ 555, Σ 532, N 737, Z 40, 171, M 16, K 576, Z 386, A 439, Λ 101, M 330, P 492, Δ 385, E 778 etc. etc. So probably too Δ 495 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, where the meaning would seem to be "he made his way through the front of the battle" rather than, with Mutzbauer (quoted from Delbrück), Perfective "er brach durch die Vorkämpfer".

γ) The Durative βαίνω is not of frequent occurrence; some of its uses, however, furnish interesting parallels to the Constative Aorist, e. g. I 589 . . . οὐδ' ὥς τοῦ θυμὸν . . . ἔπειθον | πρὶν γ' ὅτε . . . ἐπὶ πύργων | βαῖνον Κουρήτες ("were climbing upon . . ."). N 618

δ δὲ λάξ ἐν κτήθεσι βαίνων. E 364 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχ-
μένη . . . | πὰρ δὲ οἱ Ἴρις ἔβαινε (cf. A 513, 518). Δ 443 αὐτὰρ
ἔπειτα | οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει. Φ 529 δ δ' οἰμῶ-
ας ἀπὸ πύργου βαίνει χαμάζε. T 93 ἀλλ' ἄρα ἦγε κατ' ἀνδρῶν κράτα
βαίνει.

7) ἔτλην. α) The Perfective force of this Aorist, "to summon
courage for, to nerve oneself to, to take heart to" etc., is no com-
moner than that of the Constative "to be possessed of, to retain,
courage for". e. g. Ω 505 ἐγὼ δ' ἐλεεινότερός περ | ἔτλην δ' οἷ'
οὐπω τις ἐπιχθόνιος βροτὸς ἄλλος . . . K 307 δώσω γὰρ δίφρον . . . |
ὅστις κε τλαίῃ, οἱ τ' αὐτῷ κῦδος ἄροιτο, | νῆων ὠκυπόρων χρεδὼν ἐλθέ-
μεν. Cf. Δ 94, Φ 150, Ω 519, X 236, H 151, Ω 35, 565, P 733, P 490,
P 153, E 21, X 251.

β) As Constatives, on the other hand, we should perhaps
more naturally consider, T 14 Μυρμιδόνας δ' ἄρα πάντα ἐξετρό-
μος, οὐδὲ τις ἔτλη | ἄντην εἰσιδέειν ἀλλ' ἔτρεσαν. Φ 608 οὐδ' ἄρα
τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτός | μείναι ἔτ' ἀλλήλους. H 480 οἶνον
δ' ἐκ δεπῶν χαμάδις χέον, οὐδὲ τις ἔτλη | πρὶν πιεῖν πρὶν λείψαι ὑπερ-
μενεί Κρονίῳ. Cf. A 534, Σ 246, Υ 421, X 136, Θ 78. The A-
orist is probably constative too in B 299 τλήτη, φίλοι, καὶ μείναι' ἐπὶ
χρόνον ("be of good cheer"), and in E 383 πολλοὶ γὰρ δὴ τλήμεν . . . |
ἔξ ἀνδρῶν ("we have suffered from men") Cf. E 385, 392, 395.

γ) The present stem to the Perfect ἔτλην is supplied, as Del-
brück has pointed out, by τολμάω. Cf. K 232 ἤθελε δ' ὁ τλήμων Ὀδυ-
σεὺς καταδοῦναι ὄμιλον | Τρώων· αἰεὶ γὰρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα ("the
heart within his breast was ever venturesome"). P 68 ὡς τῶν
οὐτινι θυμὸς ἐνὶ κτήθεσιν ἐτόλμα | ἄντιον ἐλθόμεναι Μενελάου κυδαλί-
μοιο, where the thought, as is shewn by the preceding simile, is
that of a general spirit of fear possessing the minds of all ("the
heart of none was bold enough to face Menelaos"). Cf. M 51. A
constative Aorist from τολμάω itself occurs, however, in N 395
ἐκ δὲ οἱ ἡνίοχος πλήρη φρένας ἄς πάρος εἶχεν· οὐδ' ὄγ' ἐτόλμησε . . . |
ἄψ ἵππους στρέψαι.

8) ἐφάνην : φαίνομαι. α) In many contexts the Perfective
force of ἐφάνην ("to come into view, become visible" etc.) is more
vivid and appropriate than that of the Constative ("to be seen, be
visible" etc.). Cf. Υ 64 δέσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μὴ οἱ ὑπερθεν |
γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων, | οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι
φανείῃ. Σ 198 ἀλλ' αὐτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι. Π 299 ὡς
δ' ὄτ' ἀφ' . . . κορυφῆς ὄρεος . . . | κινήσῃ πυκινὴν νεφέλην . . . Ζεὺς, |
ἐκ τ' ἔφανε πᾶσαι σκοπιαί . . . Cf. B 308, H 7 and 104, O 275, Π
787, Γ 31. The example T 375 ὡς δ' ὄτ' ἂν ἐκ πόντοιο ἐλάσ ναύ-
τησι φανῇ | καιόμενιο πυρός . . . | . . . ὡς ἀπ' Ἀχιλλῆος ἐκάεος ἐλάσ
αἰθέρ' ἴκανε may belong to either the Perfective or the Constative
category, the former if we lay stress upon the sudden gleaming
out of the light and its perception by the sailors, but the latter if
the comparison depends merely on the thought of the distance at
which the light can be seen. Doubtful also are examples of the

type of Z 175 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως. 1240 ἀρᾶται δὲ τάχις φανήμεναι Ἥῳ διαν, [cf. Ψ 109, A 477, I 707, Ω 417, 785, 788], which are Perfective if we accentuate the point that "dawn came into view", but constative if we regard the phrase as a conventional expression for the arrival merely of the dawn. The latter is perhaps more probable in view of such examples of the Durative stem as Ω 600 ἅμα δ' ἡοῖ φαινομένηφιν | ὄψεαι αὐτὸς ἄγων. cf. *ibid.* 13, οὐδὲ μιν ἥως | φαινομένη λήθεσκεν ὑπεῖρ ἄλα τ' ἥϊονας τε — ("the appearance of dawn over sea and coasts was not wont to escape him").

β) Clearly Constative, on the other hand, are examples like X 73 νέψ δέ τε πάντ' ἐπέοικεν | ἀρηϊκταμένψ . . . | κείσθαι πάντα δὲ καλὰ θανόντι περ, ὅτι φανήη ("all parts that are visible"). Λ 64 ὥς ἔκτωρ ὅτε μὲν τε μετὰ πρῶτοις φάνεσκεν, | ἄλλοτε δ' ἐν πυμάτοις κελεύων ("sometimes he was to be seen . . ."). Λ 734 ἀμφίσταντο δὴ ἄκτυ διαπραθέειν μεμαῶτες | ἀλλὰ σφι προπάρσιθε φάνη μέγα ἔργον Ἄρηος (i. e. "before that happened, they were witnesses of a great work of war").

γ) Durative examples are frequent. Cf. e. g. X 324 φαίνεται δ' (sc. χρώς) ἥ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν (i. e. "at this point the flesh was visible, shewed through"). M 416 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας | . . . μέγα δέ σφι φαίνεται ἔργον. (lit. "a great task was before their eyes, was set before them"). Γ 457 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου ("victory is seen to be that of Menelaos"). B 456, Δ 278 μελάντερον ἤτε πῖσσα | φαίνεται ἰὸν κατὰ πόντον cf. K 236, A 198, X 28, E 864, 867, Θ 556, 561, N 13, 14, B 5, P 372, Ψ 375, Υ 131.

9) εἶδον : ὁράω. α) The Perfective εἶδον is extremely common in the senses "to catch sight of, to notice" etc. and "to discern, discover (i. e. to find out by means of seeing)". Of innumerable examples a few typical cases may be noticed, e. g. Ω 366 τῶν εἰ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν | τοσσάδ' ὀνείατ' ἄγοντα, τίς ἂν δὴ τοι νόος εἴη, cf. E 845, Γ 453, P 466, 93, 652 σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶ κεν ἴδῃαι | ζωὸν ἔτ' Ἀντίλοχον. Γ 236 νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοῦς, | . . . | δοῖω δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν. Cf. Ψ 463—464, M 333, P 681, Δ 249 ὄφρα ἴδῃτ' αἶ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων. Cf. Φ 61, O 32, T 144, O 376, Γ 33 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροκος ἀπέστη. Cf. Ψ 419, M 208. Ω 585 μὴ δὲ μὲν ἀχρυμένη κραδίη χόλον οὐκ ἐρύσαιο | παῖδα ἰδὼν. Cf. *ibid.* 483. Γ 28, Λ 645, K 476, Σ 212 and 524, Π 354, O 600, A 537, K 520, Ψ 534, Ω 332, Θ 76, Π 182, Ξ 293, 294. Perfective also is the use of the Aorist in the sense of "to obtain the faculty of seeing, to get the use of one's eyes", e. g. in P 646 Ζεῦ πάτερ, ἀλλὰ σὺ ῥύσαι ὑπ' ἥερος υἱας Ἀχαιῶν, | ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι. Probably Perfective too are examples like Γ 163 . . . πάροισ' ἐλθοῦσα . . . Ἰζευ ἐμεῖο, | ὄφρα ἴδῃ πρότερόν τε πόσιν . . . (i. e. "that thou mayest get a sight of", rather than "that thou mayest gaze upon"). Cf. Σ 63 ἀλλ' εἰμ' ὄφρα ἴδωμι φίλον τέκος ἡδ' ἐπακούω. K 97 ἐς τοὺς

φύλακας καταβήκομεν ὄφρα ἴδωμεν. Cf. Z 365, T 174. Possibly Perfective again, are cases such as Z 459 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσιν. O 12 τὸν δὲ ἰδὼν . . . ἐλέησε . . . Cf. *ibid.* 44. On the other hand it would not be altogether impossible to regard these and like examples as Constative ("as he looked upon him, he began to pity" etc.). Cf. T 660 and 419.

β) The Aorist is used not infrequently in a Constative sense, where there is no stress laid upon any one moment and the meaning is rather "to behold, gaze upon, have before one's eyes" etc. e. g. Γ 169 ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἕσιν· | καλὸν δ' οὕτω ἐγὼν οὕτω ἴδον ὀφθαλμοῖσιν. Cf. A 262, K 275 τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν | νύκτα δι' ὀφθαλμῶν, ἀλλὰ κλάξαντος ἄκουσαν. Ψ 462 ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας (as contrasted with the clear Perfective in 463). Cf. Δ 223, 374 and 375, Λ 112, Γ 194, E 725, Σ 467, O 488 (as contrasted with the Perfective in 484), E 770 ὅσων δ' ἡρωεῖδες ἀνὴρ ἴδεν ὀφθαλμοῖσιν | ἥμενος ἐν σκοπιῇ, λεύσσω ἐπὶ οἶνοπα πόντον (i. e. as far as a man's range of vision extends). So also in the sense of "to regard", "to take a look at" etc., e. g. Ψ 469, ἀλλὰ ἴδεσθε καὶ ὑμεῖς ἀνασταδόν. Γ 191 δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός, cf. *ibid.* 225. X 372, B 384 (εὐ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω), Z 404, K 14. Cf. O 13 etc. δεινὰ δ' ὑπόδρα ἰδὼν . . . N 184 ἀλλ' ὁ μὲν ἅντα ἰδὼν ἡλεύατο χάλκεον ἔγχος | τυτθόν (lit. "looking him in the face"). Cf. P 334 and P 167 ἀλλὰ κύ γ' Αἴαντος . . . οὐκ ἐτάλασσε | στήμεναι ἅντα, κατ' ὅσσε ἰδὼν δῆϊων ἐν αὐτῇ. Γ 217 ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας. Cf. I 373. In other cases again it is impossible to decide without hesitation for either one or the other of the two meanings of the Aorist. Possibly, however, it is more natural to recognize as Constatives such examples as O 6 στή δ' ἄρ' ἀναίξας, ἴδε δὲ Τρῶας καὶ Ἀχαιοὺς, | τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν . . . | Ἐκτορα δ' ἐν πεδίῳ ἴδε κείμενον, ἀμφὶ δ' ἑταῖροι | εἶαθ' (where the thought is that of the scene which lay before the eyes of Zeus). Cf. A 600 ἐνῶρτο γέλως μακάρεσσι θεοῖσιν | ὥς ἴδον Ἥφαιστον διὰ δώματα πομπύοντα (i. e. as their glance followed the figure of Hephaistos bustling through the halls) A 587 μὴ σε φίλην περ εἶδον ἐν ὀφθαλμοῖσιν ἰδωμαι | θεινομένην. Θ 453 σφῶν δὲ πρὶν περ τρόμος ἔλλαβε . . . γυῖα | πρὶν πόλεμόν τ' ἰδέειν πολέμοιο τε μέγιστα ἔργα. Constative also is probably the example in Δ 195 and 205 Μαχάονα δεῦρο κάλεσσαν, | . . . | ὄφρα ἴδῃ Μενέλαον . . . | ὅν τις . . . ἔβαλεν.

γ) Of the Durative ὄραν only a few typical instances need be quoted e. g. Ψ 323 αἰεὶ τέρμ' ὀρόων στρέφει ἐγγύθεν. Ω 291 εὐχευ . . . Κρονίῳ | ἰδαίω, ὅς τε Τροίην κατὰ πᾶσαν ὀράται (i. e. whose power of vision embraces the whole of Troy). X 165 πόλιν . . . πέρι δινηθήτην | . . . θεοὶ δὲ τε πάντες ὀρῶντο Φ 390 ἐγάλασε δὲ οἱ φίλον ἦτορ | γηθοσύνη, ὅθ' ὀράτο θεοὺς ἐριδι ζυιόντας. Cf. Λ 651, Υ 481, A 198 etc.

10) τελέω (or τελεῖω) : ἐτέλεσσα. α) The Perfective Aorist is frequent in the meaning "to bring to pass, fulfil, accomplish"

etc. laying stress upon the fact that the end of the action was attained. Cf. e. g. Σ 362 καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέεσθαι ("to accomplish his will"). M 222 οὐδ' ἐτέλεσσε ("accomplished his journey") φέρων δόμεναι τεκέεσσαν ἐοῖσιν. Ω 660 εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἑκτορι δίῳ (where the context shows that a truce of several days was necessary to allow of the complete performance of the funeral rites). Cf. Δ 160, 178, H 69, A 523, Ξ 44, Ψ 543 and 149, Ξ 195 and 196 (cf. Σ 426-7), Ξ 262, I 157 and 299, Σ 8.

β) The Aorist occurs also, although not very frequently, in the purely Constative sense to denote the performing of anything, i. e. it denotes merely the effort to reach the desired end without emphasizing that this was ever actually reached). Cf. e. g. A 108 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσας ("thou hast neither spoken of nor laboured at any good thing"). T 22 τὰ μὲν δπλα θεὸς πόρην οἱ ἐπιεικὲς | ἔργ' ἔμειν ἀθανάτων, μηδὲ βροτὸν ἀνδρα τελέεσθαι ("and that no mortal should have wrought them"). So also the passive Aorist in O 228 ἐπεὶ οὐ κεν ἀνδρῶντι γε τελέεσθαι ("since it (sc. the contest) would not have been carried on without toil"). X 366 (cf. Σ 116) τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅπποτε κεν δὴ | Ζεὺς ἐθέλῃ τελέσαι ἥδ' ἀθάνατοι θεοὶ ἄλλοι. So perhaps also the use of the Aorist in the sense of "to pay". Cf. N 377 καὶ κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν. Cf. Φ 457 μισθοῦ χωόμενοι τὸν ὑποστὰς οὐκ ἐτέλεσσαν cf. I 598.

γ) The Duratives τελέω, τελείω are used to denote a merely partial fulfilment of the desired end. This is well shewn by Ψ 373 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον ὤκέες ἵπποι | ἄψ ἐφ' ἄλδος πολιῆς, τότε δὴ ἀρετὴ γε ἐκάστου | φαίνεται, where the context clearly indicates that the course was never wholly accomplished by all the competitors concerned. Cf. *ibid.* 768. Cf. O 593 Τρῶες δὲ . . . | νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς, in which example, as in A 5 and I 456, no stress is laid upon the final accomplishment. Cf. Ψ 20 (and 180) πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην, (if τελέω is to be regarded as a present. Cf. Leaf's note *ad loc.*) and Ξ 48. A more difficult use of the present stem perhaps occurs in Δ 161 εἴπερ γὰρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσαν, | ἔκ τε καὶ ὀψὲ τελεί, σύν τε μεγάλῳ ἀπέτισαν; its use is probably to be justified by the sense of iteration implied in the gnomic tenor of the passage. Others, however, explain τελεί as a future. With Δ 161 and the presumed Gnostic use of the present stem in the meaning 'accomplish', we should compare Υ 370 ἀλλὰ τὸ μὲν τελεί, τὸ δὲ καὶ μετρητὸν κολοῦει.

11) ἤκουσα : ἀκούω. α) The Perfective use occurs when some particular point in the 'hearing' is to be accentuated, e. g. that of "catching the sound", or else the moment in which the "listening" is crowned by final perception. Cf. e. g. the contrast between the Durative stem in the sense of "listen", and the Perfective Aorist, with the meaning "to manage to hear" in T 79 ff.

έσταόςτος μὲν καλὸν ἀκουέμεν οὐδὲ ἔοικεν | ὑββάλλειν· χαλεπὸν γὰρ ἐπι-
 σταμένῳ περ ἐόντι. | ἀνδρῶν δ' ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι
 ἢ εἶποι; Cf. B 282, Σ 35 μερδάλειον δ' ὤμωξεν· ἀκουε δὲ πότνια μήτηρ |
 ἡμένη ἐν βένθεσσιν ἁλός. Cf. A 603, Ξ 90, X 447, P 245 and 256 ἀλλ'
 ἄγ' ἀριστήας Δαναῶν κάλει, ἣν τις ἀκούσῃ | ἦϋεν δὲ διαπρύ-
 σιον Δαναοῖσι γεγωνώς | ὡς ἔφατ', δεῦ δ' ἀκουε Αἴας.
 M 273 μή τις ὁπίσσω | τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκούσας. Cf.
 K 184, 354, Ψ 452, Φ 575, Π 211, Δ 198 ὡς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ
 ἀπίθηεν ἀκούσας, | βῆ δ' ἰέναι (cf. Θ 319, M 351), Υ 380, 318, Φ 377,
 Ψ 161, B 16 etc.

β) The Constative ἤκουα, on the other hand, is used in the
 sense of 'to hearken to', as also of a more or less prolonged act
 of 'hearing' in which no stress is laid upon the moment of percep-
 tion of the thing heard. Cf. ε. g. Π 531 . . . ἔγνων . . . | ὅτι οἱ ὦκ'
 ἤκουε μέγας θεὸς εὐξαμένοιο. Cf. A 381, B 98 κήρυκες . . . ἐρή-
 τυον, εἴποτ' αὐτῆς | χροιάτ', ἀκούειαν δὲ διοτρεφείων βασιλῆων ('and
 listen to'). Cf. Z 334, I 262, K 276 τοὶ δ' οὐκ ἶδον ὀφθαλμοῖσιν | νύκτα
 δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἤκουσαν, cf. Φ 98, A 137, Ω 767, Φ 475
 μή σε νῦν ἔτι πατρός ἐνὶ μεγάροισιν ἀκούσω | εὐχομένου . . . | ἄντα
 Ποσειδάωνος ἐναντίβιον πολεμίζειν. Cf. A 396. Z 166 ὡς φάτο, τὸν δὲ
 ἄνακτα χόλος λάβεν οἷον ἤκουεν. Cf. Z 386, H 53, H 129. Constative
 also are probably examples like Γ 76 ὡς ἔφαθ', "Ἐκτωρ δ' αὐτ'
 ἐχάρη μέγα μῦθον ἀκούσας ('rejoiced to hear'). Cf. T 185, H 54,
 P 694.

γ) The Present stem furnishes many parallels to the uses
 of the Constative Aorist. We may note as typical instances of the
 Durative e. g. O 129 ἦ νύ τοι αὐτως | οὕατ' ἀκουέμεν ἐκτὶ νόος δ'
 ἀπόλωλε καὶ αἰδώς. M 442 ὡς φάτ' ἐποτρύνων, οἱ δ' οὐσαι πάντες
 ἀκουον. Cf. A 768, Δ 331, Θ 4, 492, P 408, A 474, Ω 632, Σ 53 κλύτε
 . . . ὄφρ' εὐ πάσαι | εἶδετ' ἀκούουσai. Cf. Υ 204, Ω 490, 543, I 595,
 B 486, H 406. Z 524. So probably also O 506. Π 515 κλύθ' ἄναξ, ὅς
 που Λυκίης ἐν πίοιι δῆμῳ | εἷς, ἣ ἐνὶ Τροίῃ· δύνασαι δὲ εὐ πάντοσ' ἀκού-
 ειν | ἀνέρι κηδομένῳ ('thou hast the power to lend an ear to the
 prayer of a man . . .').

12) ἔστην : ἵσταμαι. α) The Perfective Aorist is familiar
 in the meaning "to take up a stand", i. e. it denotes the assumption
 of a standing position either from a state of rest or from a state
 of motion ('to halt' etc.). A few typical examples may be adduced,
 e. g. A 535 οὐδέ τις ἔτλη | μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν
 ἅπαντες ('but all stood up to meet him'). Cf. B 279, B 101, Ψ 271
 (εἰ δ' ὀρθός). K 354 τῷ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκού-
 σας, ('he stood still'), cf. Υ 280 ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ |
 ἔστη ἱεμένη ('was arrested in its course and stuck fast in the
 ground). Cf. X 463, A 595, N 146, E 598. So also of taking up a
 position, whether for battle or otherwise, e. g. A 744 ἐγὼ δ' ἐς δίφρον
 ὀρούσας | εἴην ῥα μετὰ προμάχοισιν ('took my stand among the fore-
 most fighters'). Φ 285 τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη | εἴ-
 ην ἐγγὺς ἰόντε ('went near and took their stand by him'). Cf.

Λ 94, Λ 214 and 216, Λ 588 and 593, Ξ 154 ("Ἥρη δ' εἰεῖδε ... | στᾶς ἐξ Οὐλύμπιοιο ἀπὸ ρίου, explained by Leaf as meaning "standing forth from Olympus, taking her place just outside"). E 611, B 467, Z 43, P 733, X 253, P 30 and 167, Π 701 and 321, Υ 179, Φ 145, X 473.

β) There are, however, many other examples in which the Constative meaning "to stand" is more appropriate than the Perfective one, cf. e. g. Γ 210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, | ἄμφω δ' ἔζομένω, γεραιώτερος ἦεν Ὀδυσσεύς, where the contrast is between the two positions of sitting and standing, X 222 and 225 ἀλλὰ σὺ μὲν στηθὶ καὶ ἄμπνυε | ὁ δὲ ἐπιείθετο, χαίρει δὲ θυμῷ, | στηθ' ἄρ' ἐπὶ μελίσς . . . ἐρεϊσθείς, A 332 τῷ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα | στητήν, οὐδέ τί μιν προσεφώνεον. So perhaps also H 384, and H 417, although they might almost equally well mean "took his place in the midst" (Perfective); cf. Π 231 and Λ 622. Cf. also Υ 282, Ψ 780, X 293, K 374, Π 255, Δ 243 τίφθ' οὕτως ἔστητε τεθηπότες ἥτε νεβροὶ (although the past tense of the Aorist, if it be used here as a Constative, is somewhat difficult of explanation), O 6 and Ω 360 στηθὶ δὲ ταφών, (where the constative στηθὶ is instructive as compared with the clear perfective in the preceding line ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι). So also in the Iterative examples F 217 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς, | σταέκεν, ὑπαὶ δὲ ἵδσκε, and Σ 160.

γ I) Similarly the present stem, ἵσταμαι, is sometimes used in a sense closely parallel to that of the Constative ἕστην, Δ 54 τάων οὐ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω, (lit. "I do not stand in front to protect them"), cf. E 809 τοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἵσταμαι ἥδὲ φυλάσσω. K 173 νῦν γάρ δὴ πάντεσσιν ἐπὶ ζυροῦ ἵσταται ἀκμῆς . . . N 263 οὐ γὰρ οἶω | ἀνδρῶν δυσμενέων ἐκάς ἱστάμενος πολεμίζειν. Cf. Π 166, Σ 496.

γ II) More frequent, however, are the present stem occurrences to which it seems arbitrary to deny the semi-Perfective meaning of "sich stellen", "to (gradually) take up one's stand". The explanation of the use is perhaps to be found (cf. Herbig § 66) in the iterative reduplicationsyllable, which imparts a semi-durative meaning to the Perfective notion of the root. To quote from Herbig "Wir sahen, dass in den meisten slavischen Sprachen die nicht iterierten Perfektiva Futurbedeutung gewinnen, während die iterativen Perfektiva das dazu gehörige Präsens bezeichnen. Den iterativen Präsensformen der altpbulgarischen Perfektiva *badaq, damb, padaq, sedq, rozdaq, vryga, legq*, also Formen wie *byvajaq, dajaq, padajaq, sedajaq* usw. entsprechen im Griechischen semasiologisch und funktionell, dem Stamm nach z. T. auch etymologisch, die reduplizierten Präsensformen γίγνομαι, δίδωμι, πίπτω, ἵζω, τίκτω, ἵημι, ἵστημι, τίθημι." Some of the most striking examples of this use of ἵσταμαι in the Iliad are Φ 240 δεινὸν δ' ἄμφ' Ἀχιλῆα κυκώμενον ἵστατο κύμα ("and dread around Achilles rose the boiling wave") (cf. *ibid.* 327), Ψ 366 ὑπὸ δὲ στέρνοισι κονίη | ἵστατ' ἀειρο-

μένῃ, X 318 ἔσπερος δὲ κάλλιστος ἐν οὐρανῷ ἵσταται, B 473 ἡύτε μυιάων ἀδινάων ἔθνεα πολλά | . . . τόσσοι ἐπὶ Τρώεσσι κάρη κομώντες Ἀχαιοί | ἐν πεδίῳ ἵσταντο. Cf. Ψ 839, Σ 586 οἱ δ' ἦτοι δακείν μὲν ἀπετρωπώντο λεόντων, | ἱστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον; cf. X 215, P 684, O 710, P 179, M 341, I 14 and X 85 ἄμυνε δὲ δῆϊον ἄνδρα | τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἵστατο τούτῳ. Cf. Υ 68 and 197, M 44, P 31, N 448, Λ 591, O 293, H 136, N 271 and 126, N 333 τῶν δ' ὁμὸν ἵστατο νεῖκος ἐπὶ πρύμνῃσι νέεσσι. N 702 Αἴας δ' οὐκέτι πάμπαν . . . | ἵστατ' ἀπ' Αἴαντος Τελαμωνίου. Λ 171 ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοντο, | ἔνθ' ἄρα δὴ ἵσταντο καὶ ἀλλήλους ἀνέμιμνον. Λ 574 πολλὰ δὲ (sc. δοῦρα) καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν, | ἐν γαίῃ ἵσταντο.

13) ἔγνων: γινώσκω. α) The Perfective Aorist is of frequent occurrence in the sense of 'to discern', 'come to know', 'recognize', etc. Cf. e. g. X 382 εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν | ὅφρα κέ τι γινώμεν Τρώων νόον, ὄντιν' ἔχουσι ('that we may discover the thought' etc.). Υ 198 . . πρὶν τι κακὸν παθεῖν· ῥεχθὲν δέ τε νῆπιος ἔγνων ('when the mischief is done even a fool becomes aware of it'). X 10 οὐδὲ νῦ πῶ με | ἔγνωσ' ὡς θεὸς εἰμι, σὺ δ' ἄσπερχές μενεαίνεις ('nor hast thou yet recognized me as a god'). H 189 γινῶ δὲ κλήρου σῆμα ἰδὼν ('he recognized his lot when he saw it', as contrasted with the clear Durative example in 185 above, οἱ δ' οὐ γινώσκοντες ἀπηνήναντο ἕκαστος 'but they, as they had no knowledge of it, each disclaimed the lot'). A 199 Θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνων | Παλλάδ' Ἀθηναίην ('and straightway perceived Pallas Athene'). E 85 Τυδεΐδην δ' οὐκ ἂν γνοιῖς ποτέρῳι μετείῃ. Cf. Ξ 58, Λ 439 γινῶ δ' Ὀδυσσεὺς δ' οἱ οὔτι βέλκος κατὰ καίριον ἦλθεν. Cf. Π 530, 658, Λ 526, A 333 and Θ 446, Ξ 154, N 66, Π 639 etc. etc.

β) There seems no example of the Aorist which must necessarily be taken in the Constative meaning ('to know, be aware of' etc.).

γ I) Of the Durative stem the majority of occurrences may be referred to the non-Perfective meaning, e. g. N 223 οὔτις ἀνὴρ νῦν γ' αἴτιος, ὅσσον ἔγωγε | γινώσκω ('in so far as I am aware'). Λ 651 ὃ με προέηκε πυθέσθαι | ὄντινα τοῦτον ἄγεις . . . ἀλλὰ καὶ αὐτός | γινώσκω, ὁρώ δὲ Μαχάονα ('I know of myself and have no need to make enquiries'). Θ 175 γινώσκω δ' ὅτι μοι πρόφρων κατέευσε Κρονίων | νίκη. Λ 111 . . ἐκύλα τεύχεα καλά | γινώσκων ('for he knew them well'). Cf. E 182 . . εἶσκω . . ἀσπίδι γινώσκων. E 824 γινώσκω γάρ Ἀρηά μάχην ἀνὰ κοιρανέοντα. Ω 563 καὶ δέ σε γινώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις | ὅτι θεῶν τίς· σ' ἦγε θεὸς ἐπὶ νῆας Ἀχαιῶν. X 356 ἦ σ' εὖ γινώσκων προσιόσσομαι, οὐδ' ἄρ' ἔμελλον | πείσιν. Cf. E 331, 433, Θ 140, Ξ 475, Π 362, P 623, M 272, Z 191.

γ II) More difficult are the three following examples, E 128 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον . . | ὅφρ' εὖ γινώσκῃς ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα, with which we may cf. P 688, and O 241 νέον δ' ἐσαγείρετο θυμόν | ἀμφὶ ἔ γινώσκων ἐτάρους. The semi-Perfective meaning traceable in these examples is probably due to the reduplicated

present stem, for which compare the remarks under ἔστην : ἵσταμαι, γ II above.

Many other examples might be adduced from Homer, in addition to the thirteen verbs discussed in detail above, to shew that the use of the Aorist stem in a Perfective sense, as contrasted with the non-Perfective meaning of the Present stem, obtained very widely in the earliest known period of Greek literature; (cf. e. g. ἐλαθόμεν 'to come to forget, to lose memory of', versus λήθομαι = 'to be forgetful of, to be without memory of', ἐμνηκάμεν = 'to call to mind', 'bring to remembrance', as compared with μμνήσκομαι = 'bear in mind', 'be mindful of'. So also ἐλέησα = 'to conceive pity for, take pity on', to which ἐλεαίρω serves as present stem in the Durative sense 'to feel pity for'; with this we may compare the closely parallel relation between εἶδεια and δεῖδω). This conclusion, therefore, is one which we need not hesitate to recognize, even in the face of the many examples of the Constative use of the Aorist stem which meet us side by side with, though not in equal proportion to, the uses of the Perfective Aorist. To attempt to follow out the history of the Aorist stem in Homer in full detail would of course take us far beyond the limits of the present essay, and much more so beyond those of a mere introduction. We must therefore rest content with the brief summary given above, in the hope that it may suffice to fulfil the purpose for which alone it is intended, viz. the clear indication of the preponderance of the Perfective use of the Aorist stem in the Iliad, although not to the entire exclusion of that Constative use which, in later Greek, becomes so marked a feature of the Greek Aorist.

Verb-compounds in Polybius.

Before proceeding to the examples from Polybius etc. which may be adduced in favour of the assumption that in later Greek composition with prepositions was one of the means regularly employed to express the Perfective "Aktions-art", it may be well to consider first the question whether, presupposing for the moment that this principle can be proved for Polybius, we must necessarily expect it to apply to any and every combination of verb and preposition indiscriminately, — in other words, would the collocation of any given verb with any given preposition inevitably import into the com-

pound the idea of "Perfektivität"? The answer, both on theoretic and on practical grounds, is a decisive negative, (1) theoretically, because (as the discussion of the Durative-Perfective question for languages other than Greek by Mourek, Herbig (§ 47 and 50) and others has clearly shewn), there are many possibilities of the existence of a compounded verb with regard to which, however close its meaning may be to that of a Perfective, it is yet impossible to assert that it necessarily carries with it the idea that the "Endpunkt" of the activity which it expresses is actually reached, and 2) practically, because a very brief examination of the compound verbs in Greek will readily convince us that the perfective notion is wholly foreign to many of them.

This being admitted, we are driven to enquire further into the criteria which may determine the presence or absence of the perfective meaning in any compound verb; and the result of such an enquiry can only be to convince any unprejudiced student of the fact that the extent over which the principle of Perfective Compounds can be said to apply, if it does so at all, is essentially a very limited one. It is determined in fact, if I may venture to summarize at the outset the result which the following collection of examples is intended to prove, by the presence or absence in the Compound of any strong "materielle Bedeutung" in the preposition. All familiar with the "Perfektive und Imperfektive Aktionsart im Germanischen" will remember that this is a point upon which Streitberg insists very strongly for the Gothic compounds, and experience proves that the same principle must be applied with stern cogency in Greek, if we would hope to arrive at anything like a definite result for the latter. The result at which we arrive is, in brief, that only those compounds in which the material meaning of the preposition is quite obscured can be used to express "Perfektivität", while those, on the other hand, in which the original force of the prepositional element is still living, denote simply the direction in which the action expressed by the verb proceeds. We therefore have to do with purely Durative Compounds in a very large number of cases, typical examples of which may be briefly noted as follows; —

- 1) κατάγω, cf. Xen. Hell. 1, 1 § 29 . . ὁμόσαντες . . κατὰξειν

αὐτοὺς ἐπὶ εἰς Συρακοσίους ἀφίκωνται ("that they would endeavour to effect their restoration").

2) εἰσφέρω, cf. Polyb. 5, 73 §§ 6 and 7 . . διςχιλίους ἐτοιμάσας ἄνδρας καὶ δοὺς ἐκάστῳ μέδιμνον πυρῶν, νυκτὸς εἰς τὴν Πενδηλικὸν εἰσέπεμπε· τῶν δὲ Σελγέων συνέντων τὸ γινόμενον καὶ παραβοθησάντων, συνέβη τῶν μὲν ἀνδρῶν τῶν εἰσφερόντων κατακοπήναι τοὺς πλείστους, τοῦ δὲ αἵτου παντὸς κυριεῦσαι τοὺς Σελγεῖς.

3) εἰσάγω, cf. Xen. Hell. 6, 2 § 8 ἐκ μὲν τῆς γῆς οὐδὲν ἐλάμβανον διὰ τὸ κρατεῖσθαι κατὰ γῆν, κατὰ θάλατταν δὲ οὐδὲν εἰσέγητο αὐτοῖς διὰ τὸ ναυκρατεῖσθαι, (where the meaning of course simply is "there was no question of anything being imported by sea", and not "they could not succeed in getting the importation made").

4) ἐκβαίνω, Hell. 5, 1 § 9 τῷ δ' Εὐνόμῳ ἔξ ἐνίων μὲν τῶν νεῶν ἄρτι ἐξέβαινον, οἱ δὲ ὠρμίζοντο, οἱ δὲ καὶ ἔτι κατέπλεον.

5) ἀποφέρω, Hell. 4, 5 § 14 τούτους μὲν ἐκέλευον τοὺς ὑπασπιστὰς ἀραμένους ἀποφέρειν εἰς Λέχαιον (i. e. "bade them carry away", and not "bring away"), — parallel to which we have the purely Constativ compound Aorist in 6, 4 § 13 οὐ γὰρ ἂν ἐδύναντο αὐτὸν ἀνελεῖσθαι καὶ ζῶντα ἀπενεγκεῖν, εἰ μὴ οἱ πρὸ αὐτοῦ μαχόμενοι ἐπεκράτουν ἐν ἐκείνῳ τῷ χρόνῳ.

6) διακούω, cf. Polybius 1, 32 § 2 δὲ διακούσας τὸ γεγονός ἐλάττωμα καὶ πῶς καὶ τίνι τρόπῳ γέγονε . . . παραυτίκα συνελογίσατο . . . ("who, when he had listened to the whole story of . . ."). 9, 25 § 4 ἔτι δὲ Μασσανάσου ἀκριβέστερον διήκουσα. 22, 7 § 4 ὧν ἐπὶ βραχὺ μὲν διήκουσαν, ἅπασιν δὲ τὴν αὐτὴν ἔδωκαν ἀπόκρισιν. 17, 8 § 6 τῶν δὲ κελεύοντων συνελθεῖν καὶ διακούσαι τῶν λεγομένων. 2, 8 § 7 ἡ δὲ Τεῦτα καθόλου μὲν παρ' ὅλην τὴν κοινολογίαν ἀγερώχως καὶ λίαν ὑπερηφάνως αὐτῶν διήκουε. Xenophon Cyr. 4, 4 § 3 ὁ δὲ διήκουε τε ἡδέως πάντων ἃ ἐβούλοντο λέγειν . . . etc. etc.

As regards this question of the full "Materielle Bedeutung" of the preposition, it is interesting to note further that even in Compounds where the Perfective force can be indisputably proved, we sometimes find rare exx. of the same Compound used in an entirely Imperfective sense and with the original force of the preposition still clearly recognizable, cf. e. g. the cases adduced under συνθεᾶσθαι, καταδιώκειν and καταγωνίζεσθαι below.

In sharp contrast to the above we have, as I shall hope to prove later on, a number of true Perfectives in which the original force of the preposition has become almost wholly lost through its connection with the compound, so that the former is practically nothing more than a mechanical means of conveying the perfective idea. Of course we must grant that, as Wustmann and Mourek insist, there was, in the first examples which started the type, a peculiar aptness in the parti-

cular verb and the particular preposition combined with it which necessitated that the union of the two should entail a perfective meaning, but at the same time it seems equally clear that if the type was to become a living one, able by analogy to give birth to a whole category of similar Compounds, the intimate connection between the full material force of the preposition and a like force in the verb must, in time, have ceased to be felt, and the preposition have been extended in the Perfective function to cases in which, if we have regard only to the intrinsic meaning of the individual elements in the Compound, it could not logically have any place at all. In Greek the prepositions which seem to have most readily surrendered their material meaning, and hence to have been best adapted to the formation of true perfective Compounds, are *κύν*, *κατά* and *διά*, and it is, therefore, with compounds in which these three prepositions occur that the present discussion is almost entirely concerned.

As regards Herbig's attitude towards the question of Perfective Compounds in Greek (see particularly §§ 68—78), we may notice briefly; —

1) He fails to recognize the fact that the Aorist of the Simplex has visibly altered in character in the interval between Homer and Polybius, i. e. that it has gradually lost much of its original Perfective force and come to be used as the normal Constative tense. Hence later Greek is compelled to have recourse to some other method of expressing the Perfective "Aktionsart", and supplies, in many cases, the place of the Perfective Aorist Simplex by the use of the Compound verb.

In the hope of illustrating more clearly the Constative force of the Aorist Simplex in later Greek, I have in all cases endeavoured to classify the occurrences of the Aorist Simplex as either Constative or Perfective, side by side with examples of the Durative Present stem and of the Perfective Compound. By comparing in this way the usage of the Aorist in Thucydides, Xenophon and Polybius, we are enabled to trace clearly the gradual decay of its Perfective force in the course of its history.

It is noteworthy also that where, in later Greek, examples of the Perfective Aorist Simplex do still appear side by side with the Perfective Compound, the Ingressive force is frequently more appropriate to them than the Effective.

2) He does not distinguish with sufficient clearness between compounds in which the material meaning of the preposition is still strong and those in which its original signification is unrecognizable, nor yet between the different periods of literature in which the compounds occur.

3) His references to Mollenhauer are somewhat misleading; the theoretical portion of the latter's essay contains no sufficient reasons for the frequency of Compound verbs in Polybius, although on p. 7 we are made acquainted with the fact that the Compound verb is often required in this author to supply the force which, in early Greek, was capable of expression by the Simplex.

I proceed to illustrate my subject by a number of examples, in which the Perfective force of the Compound seems clear, from Polybius, (and more particularly from books I—VII of the *Historiae*), and to compare the usage as displayed by this author with that existing in Thucydides and in Xenophon on the one hand and in Homer on the other. In Homer, as we have seen above, the stem of the Aorist Simplex is the normal method of expressing the Perfective, and it will be found that in the main the Compound verb differs not at all from the Simplex in point of "Aktionsart". In Thucydides and Xenophon, however, the composition method of expressing "Perfektivität" is in many examples clearly discernible, Xenophon being here richer in examples than is Thucydides. Finally in Polybius this method has still further gained the day at the expense of the Aorist Simplex. As regards the disposition of the examples, I have endeavoured to separate clearly the examples of the Aorist stem of the Compound from those of the Present stem of the same, although it seems at best doubtful whether it would be possible to regard the latter as Durative-Perfective, in contrast to the Momentary Perfective, whether Ingressive or Effective, as expressed by the Aorist stem. The examples from Thucydides are taken from Bétant's "*Lexicon Thucydeum*", but for Polybius the lexicon of Schweighäuser is very inadequate, and in most cases I have been compelled to rely solely upon my own investigation of the text, an investigation carried out in full detail as regards

books 1—5 and book 7 but only cursorily for the remaining books.

In the latter, citations are made from Schweighäuser's text and therefore follow his arrangement of the books. In Xenophon I have confined myself to examples from the *Hellenica*, the *Anabasis* and the *Cyropaedia*.

Examples of the Historic Present are generally either omitted altogether or indicated as such; on their value as evidence in this question we may cf. Herbig § 74 and the works cited there.

With regard to the general question of the prevalence of Compounds in Thucydides and Polybius we may compare Mollenhauer ('De verbis cum praepositionibus compositis Polybianis'), Grosspietsch ('De τετραπλῶν vocabulorum genere quodam'), and Holmes ('Die mit Präpositionen zusammengesetzten Verben bei Thukydides'), although as regards details they afford us here but little help. The work of Krebs 'Die Präpositionen bei Polybius' unfortunately deals with prepositions not compounded, and does, therefore, not pertain to the present subject.

1. φεύγω.

The simplest and most obvious kind of Durative meaning occurs in exx. of the type of 3, 63, § 7 . . . ὃς . . . ἐλπίζει ποτ' ἂν ὅτι φεύγων εἰς τὴν οἰκίαν ἀφίξεται. Less obvious, but at the same time quite clear, Duratives are cases like 3, 96, § 4 . . . ἔφευγον ἐκκλίναντες εἰς τὴν γῆν, where the sentence immediately following at once proves that the meaning is not that of "escape", viz. ἐπικειμένων δὲ τῶν Ῥωμαίων αὐτοῖς ἐκθύμως, τὰς μὲν ναῦς ἐξέβαλον εἰς τὸν αἰγιαλόν, αὐτοὶ δὲ . . . ἐψώζοντο. Cf. 4, 71, § 11 ἠνάγκασαν αὐτοὺς οὐδενὶ κόσμῳ ῥίψαντας τὰ ὅπλα φεύγειν.

With the latter exx. we may cf. such Constative Aorists as 1, 34, § 8 . . . οἱ μὲν . . . ἀπώλλυντο . . ., πεντακόσιοι δ' ἴσως . . . φυγόντες μετ' ὀλίγον ὑποχείριοι γενόμενοι cὺν αὐτῷ κείνῳ πάντες ἐζωγρήθησαν, (where the ἐζωγρήθησαν puts the 'escape' meaning out of the question). Cf. also 1, 12, § 3 τοὺς δὲ λοιποὺς ἠνάγκασε φυγεῖν προτροπάδην εἰς τὰς παρακειμένας πόλεις, 5, 54, § 4 . . . φυγόντες εἰς τοὺς οἰκείους ἕκαστοι τόπους τὴν αὐτὴν ἐποιήσαντο τοῦ βίου καταστροφήν. Cf. further 2, 11 § 15 . . . οἱ μὲν ἐν τῇ Φάρῳ διὰ τὸν Δημήτριον ἀβλαβεῖς ἔμειναν, οἱ δ' ἄλλοι πάντες ἔφυγον εἰς τὸν Ἄρβωνα κεδασθέντες, where the point of the sentence lies rather in the contrast between the . . . οἱ ἄλλοι ἔφυγον and the οἱ μὲν ἔμειναν than in any idea that οἱ ἄλλοι effected their escape.

Φεύγω, with a corresponding Constativē ἔφυγον, occurs also in the non-Perfective sense of "avoid", cf. e. g. 1, 77, §§ 1 and 2 ... τοῖς δὲ περὶ τὸν Αὐτάριτον ... ἔχεσθαι τῶν ὑπεναντίων συνεβούλευε, τὰ μὲν πεδία φεύγοντας, ..., ταῖς δ' ὑπωρείαις ἀντιπαράγοντας, with 1, 54, § 6 ... προορώμενοι τὸ μέλλον ... ἔπεισαν τὸν Καρθάλωνα φυγεῖν τὸν χειμῶνα καὶ κάμψαι τὴν ἄκραν. Cf. 5, 48, § 10.

Purely Durative too is φεύγω in the meaning "to be in banishment, to be exiled", cf. 5, 91, § 2 ψευδῇ τὴν διαβολὴν εὐρόντες δι' ἣν ἔφευγε, to which we have the Constativē Aorist ("went into exile and remained henceforward in the same state") in 5, 29, § 8 κατὰ δὲ τοὺς καιροὺς τούτους ... Λυκούργος ... ὁ βασιλεὺς τῶν Λακεδαιμονίων εἰς Αἰτωλίαν ἔφυγε, καταπλαγεῖς τοὺς ἐφόρους.

There is one example of the Aorist Simplex, however, to which it seems impossible to deny the Effective-Perfective meaning, "to escape", viz. 14, 8, § 13 εἰ μὴ γὰρ τοῦτ' ἐμπόδιον ἐγένετο τοῖς Ῥωμαίοις, ἀλλ' εὐθέως ἐκ ποδὸς ἠκολούθησαν τοῖς φεύγουσι, παντελῶς ἂν ὀλίγοι ἔφυγον τῶν ὑπεναντίων.

Side by side with this latter example we have, on the other hand, many instances of the διὰ- and κατὰ-Compounds in the Effective sense, "to attain the end of fleeing", i. e. "to escape". I) In the Aorist-Stem of the Compound, cf. 5, 23, §§ 4 and 5 ... συνέβη ... ἐκκλίναντας φυγεῖν · ἔπεσον μὲν οὖν αὐτῶν εἰς ἑκατόν, ἐάλωσαν δὲ μικρῷ πλείους, οἱ δὲ λοιποὶ διέφυγον εἰς τὴν πόλιν, 3, 111, § 4 μάχεσθαι τοὺς πολεμίους συνηναγκάσαμεν, (οὐ γὰρ ἔτι δύνανται τοῦτο διαφυγεῖν), (cf. also 1, 69, § 13., 3, 65, § 10., 2, 62, § 11 etc.), 4, 35, § 3 καίτοι πᾶσι τοῖς καταφυγοῦσι τὴν ἀσφάλειαν παρεσκεύαζε τὸ ἱερόν, καὶ θανάτου τις ἢ κατακεκρίμενος ("the temple afforded asylum to all who could manage to make their escape to it"), cf. 5, 73, § 16. So also καταφυγεῖν is Perfective in the meaning "to have recourse to, to take refuge with or in", e. g. 2, 48, § 3 ... δεῖγμα ποιούμενος διότι ταχέως ἂν ὑπὸ τοῦ Κλεομένους πιεζόμενοι καταφύγοιεν ἐπὶ τὸν Ἀντίγονον καὶ τὰς Μακεδόνων ἐλπίδας.

II) Similarly in the Present and Future stem tenses, 11, 7, § 6 ἐπειδὴ δὲ πολλὰ διαφεύγει τῶν μελλόντων τὴν ἀνθρωπίνην πρόνοιαν, where διαφεύγει is gnomic, "are wont to escape", 6, 37, § 13 ... ἢ κυριεύειν ἐλπίζοντες ὧν ἀπέβαλον ἢ

παθόντες τι τὴν πρόδηλον αἰσχύνην διαφεύξεσθαι καὶ τὴν τῶν οἰκείων ὕβριν. Of the κατὰ-Compound the exx. are here more numerous, cf. 3, 105 § 6 . . . πάλιν ἀναθαρρήσαντες οἱ Ῥωμαῖοι . . . αὖθις ἀθροιζόμενοι περὶ τὰς σημαίας ἀνεχώρουν καὶ κατέφευγον ὑπὸ τὴν τούτων ἀσφάλειαν, and *ibid.* § 3 and 1, 40, § 8. So also in the sense of "to have recourse to" in 3, 15, § 9 διὸ καὶ ταῖς μὲν ἀληθιναῖς αἰτίαις οὐκ ἐχρήτο, κατέφευγε δ' εἰς προφάσεις ἀλόγους. Cf. 1, 10 § 1.

In conclusion it should be remarked with regard to the general usage of φεύγω etc. in Polybius, (1) that the Aorist Simplex is only most rarely used to denote the Effective meaning; the only other approach to the Perfective meaning which it shews is in the possibility that some of its occurrences might perhaps be regarded as Ingressive, "to take to flight"; this meaning, however, is in no case inevitable, and may be refused to the Aorist Simplex with the greater confidence inasmuch as this apparent usage is closely paralleled by certain examples of the non-Perfective Present stem, (cf. the exx. 3, 96, § 4., 4, 71, § 11 and 1, 12, § 3 cited above). 2) On the other hand the Perfective Compound principle is abundantly illustrated by examples of the κατὰ- and διὰ-Compounds of φεύγειν in the sense of "to escape".

Note. In Thucydides and Xenophon the relations are very similar to those found in Polybius. We have good exx. of the Constativ Aorist in Thucydides, e. g. in 2, 4 § 1 . . . ἐφοβήθησαν καὶ τραπομένοιο ἐφυγον διὰ τῆς πόλεως 1, 115 § 4 ἦσαν γάρ τινες οἱ οὐχ ὑπέμειναν ἀλλ' ἐφυγον ἐς τὴν ἡπειρον. Cf. 5, 10 § 10, 2, 42 § 3. So also α) in the sense of "to avoid, to shun", 2, 61 § 1 ὁ φυγὼν τὸν κίνδυνον τοῦ ὑποστάντος μεμπτότερος, with which compare the Present stem in 2, 63 § 1, β) in that of "to be in exile", cf. 8, 53 § 2 and 85 § 3, and γ) in cases where an Ingressive meaning might be conceivable but is in no way necessary. Cf. 5, 10 § 8 καὶ τὸ μὲν εὐώνυμον κέρας αὐτῶν . . . εὐθὺς ἀπορραγὲν ἐφυγε, (with which we may cf. the Durative in § 9 καὶ ὁ μὲν Κλέων, ὡς τὸ πρῶτον οὐ διανοεῖτο μένειν, εὐθὺς φεύγων καὶ καταληφθεὶς ὑπὸ Μυρκινίου . . . ἀποθνήσκει). Cf. 8, 16 § 3.

We have also many exx. of the Perfective Compounds in Thucydides, I) In the Aorist stem, cf. e. g. 2, 49 § 4 εἰ διαφύγοιεν . . . οἱ πολλοὶ ὕστερον ἀσθενεῖα ἀπεφθείροντο 2, 42 § 3 οὐτε πενίας ἐλπίδι ὡς κἂν ἔτι διαφυγὼν αὐτὴν πλουτήσειεν. Cf. 4, 131 § 4, 6, 80 § 5, 8, 92 § 2, 1, 110 § 2, 2, 67, § 4, 6, 2 § 3, 60 § 4, 7, 70 § 7 and 8, etc. etc. Cf. 3, 98 § 3 μόλις τε ἐπὶ τὴν θάλασσαν . . . οἱ περιγενόμενοι κατέφυγον, 4, 113 § 2 οἱ δὲ ἐς τὰς ναῦς . . . καταφυγόντες διακώζονται ἐς τὴν Λήκυθον. 5, 60 § 6 ὁ δὲ καταφυγὼν ἐπὶ τὸν βωμὸν περιγίγ-

νεται. 1, 62 § 4 τὸ δὲ ἄλλο στρατόπεδον . . . ἤσσαντο ὑπὸ τῶν Ἀθηναίων καὶ ἐς τὸ τεῖχος κατέφυγεν. Cf. 4, 96 § 3, 68 § 2, 113 § 2, 3, 113 § 1 and 114 § 2, 3, 70 § 4 and 34 § 2, 8, 106 § 1, 7, 23 § 2, 6, 100 § 2., 1, 104 § 2, 4, 54 § 2, 1, 89 § 1.

II) So too in the Present stem of the Compound, cf. e. g. 3, 40 § 4 τῇ τε αὐτῇ ζημία ἀζιώκατε ἀμύνασθαι καὶ μὴ ἀναληγότεροι οἱ διαφεύγοντες τῶν ἐπιβουλευσάντων φανῆναι. 4, 124 § 3 καὶ πολλοὺς μὲν διέφθειραν, οἱ δὲ λοιποὶ διαφεύγοντες πρὸς τὰ μετέωρα ἠρύχαζον. So too in the iterative exx. in 7, 44 § 5 ὥστε εἰ μὲν ἐντύχοιεν τι κρείσσους ὄντες τῶν πολεμίων, διέφευγον αὐτοὺς ἅτε ἐκείνων ἐπιτάμενοι τὸ ζήτημα etc. 7, 71 § 3 αἰὶ γὰρ παρ' ὀλίγον ἢ διέφευγον ἢ ἀπώλλυντο. The Perfective meaning is also appropriate in 2, 40 § 1 καὶ τὸ πένεσθαι οὐχ ὁμολογεῖν τινὶ αἰσχρόν, ἀλλὰ μὴ διαφεύγειν ἔργῳ αἰσχίον, (i. e. "not to be occupied in work, which is certain to bring relief from poverty, is the disgraceful thing"). So also with κατὰ-, 4, 104 § 1 καὶ τῶν ἔξω πολλῶν μὲν ἀλικομένων τῶν δὲ καὶ καταφευγόντων ἐς τὸ τεῖχος . . ., and many occurrences of the historic present, e. g. 8, 34 § 1 μόλις καταφεύγουσιν ἐς τὸν λιμένα. 8, 19 § 3 καὶ ὡς εἶδον, ἔφευγον μιᾷ μὲν νηὶ ἐς Ἑφεσον, αἱ δὲ λοιπαὶ ἐπὶ τῆς Τέω. καὶ τέσσαρας μὲν κενὰς οἱ Ἀθηναῖοι λαμβάνουσι, . . . αἱ δ' ἄλλαι ἐς τὴν Τηίων πόλιν καταφεύγουσιν. Good exx. of the Perfective Compounds may also be found in Xenophon, cf. e. g. I) Anab. 7, 3 § 43, 6, 3 § 4, 5, 7 § 2, Hell. 7, 2 § 6, etc. etc., and II) Cyr. 5, 3 § 16 and 1, 6 § 40, 2, 4 § 22 and Hell. 6, 5 § 45.

In Homer neither καταφεύγειν nor διαφεύγειν come into consideration. We have, however, the compound with ἐκ, which appears in exactly the same Perfective meaning as is common in this period in the Aorist simplex. Cf. e. g. Φ 66 περὶ δ' ἤθελε θυμῷ ἐκφυγείν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν with such an ex. as B 401 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρῃος.

2. διώκω.

The Simplex διώκω is used in a purely Durative sense, "to pursue after", e. g. in 1, 15, § 8 οὐς μὲν γὰρ πολιορκούντας τὴν Μεσσήνην καὶ νικῶντας ἐν ταῖς συμπλοκαῖς ὑπέθετο, τούτους φεύγοντας . . . ἀπέφηνεν· οὐς δ' ἥττωμένους καὶ πολιορκουμένους ὑπεστήκατο, τούτους διώκοντας καὶ παραχρῆμα κρατοῦντας τῶν ὑπαίθρων . . . ἀπέδειξε, (cf. 3, 69, § 13 etc.).

Of the Aorist Simplex there would seem to be no occurrences at all in Polybius, whether in a Constative or a Perfective sense. This agrees with the fact which we shall meet with in the case of other verbs, that where in Polybius the principle of "perfectiving" by means of composition is fully carried out, the use of the Aorist of the uncompounded verb is comparatively rare.

On the other hand exx. of the *cŭn-* and *κατὰ-*Compounds of *διώκω* are not infrequent in the Effective sense, i. e. they denote the successful carrying out of the pursuit up to a given point. Some such Perfective notion is surely more adapted to the various contexts in which *συνδιώκω* occurs than the "to chase away together", "to join in the chase" etc. suggested by the lexicæ. Thus we have: I) In the Aorist-Stem, 5, 23, § 10 . . . ὁμολογούμενον προτέρημα ποιήσας καὶ συνδιώξας τοὺς τῶν Λακεδαιμονίων ἱππεῖς εἰς τὰς πύλας, 3, 86, § 5 τοὺς δὲ λοιποὺς εἷς τινα λόφον συνδιώξαντες τῇ κατὰ πόδας ἡμέρᾳ πάντας ἔλαβον ὑποχειρίου. Cf. also 5, 14, § 6. 3, 40, § 8. 1, 19, § 4. 1, 8, § 2. 1, 40, § 11. 1, 17, § 13. So too again with *κατὰ-*, 1, 11, § 14 ἐπὶ πολὺν δὲ χρόνον διαγωνισάμενος ἐπεκράτησε τῶν πολεμίων καὶ κατεδίωξε τοὺς ὑπεναντίους ἕως εἰς τὸν χάρακα πάντας. 3, 74, § 9 τὸ δὲ τῶν Καρχηδονίων στρατόπεδον ἕως τοῦ ποταμοῦ καταδιώξαν τοὺς πολεμίους, ὑπὸ δὲ τοῦ χειμῶνος οὐκέτι δυνάμενον πορρωτέρω προβαίνειν . . .

II) Examples of the Present-stem Compounds are rarer. We have, however, 11, 14, § 7 ὥσπερ οὐκ αὐτὸν τὸν φόβον ἱκανὸν ὄντα τοὺς ἅπαξ ἐγκλίναντας ἄχρι τῶν πυλῶν συνδιώκειν, and 1, 34, § 4 τρεψάμενοι δὲ τούτους ἐπέκειντο καὶ κατεδίωκον αὐτοὺς ἕως εἰς τὸν χάρακα. A difficult case occurs in 6, 42, 1 ἥ καὶ δοκοῦσι Ῥωμαῖοι καταδιώκοντες τὴν ἐν τούτοις εὐχέρειαν τὴν ἐναντίαν ὁδὸν πορεύεσθαι τοῖς Ἑλλήσι κατὰ τοῦτο τὸ μέρος, where the *καταδιώκοντες* is clearly not Perfective. We should probably recognize in it an example in which the full force of the preposition (i. e. "pursuing after", although without necessarily attaining, "facility") is preserved in the Compound verb; the latter, therefore, remains non-Perfective.

Note. In Thucydides we find only two exx. of the Aorist Simplex, both of them being Constatives, 6, 70 § 3 καὶ ἐπὶ πολὺ μὲν οὐκ' ἐδίωξαν οἱ Ἀθηναῖοι . . . ἐπακολουθήσαντες δὲ ἀθρόοι ὄσον ἀσφαλῶς εἶχε πάλιν ἐπανεχθρουν. 8, 15 § 1 . . . αἱ ἀπολιποῦσαι τὴν φυλακὴν τὰς μετὰ Χαλκιδέως διώξασαι καὶ οὐ καταλαβοῦσαι ἀνεκχωρήκεσαν, (with which cf., for the Durative Present stem, . . . ἐν οἷς οἱ Λακεδαιμόνιοι οὐκ ἠδύναντο διώκειν ὅπλα ἔχοντες . . .).

In regard to the *κατὰ-* compound, some eight exx. occur in which the Perfective meaning is distinctly appropriate in the Aorist, cf. e. g. 1, 49 § 4 . . . αὐτοὺς τρεψάμενοι καὶ καταδιώξαντες σποράδας ἐς τὴν ἡπειρον. 8, 17 § 1, 4, 101 § 3 and 25 § 9, 1, 50 § 3,

2, 84 § 3, 3, 4 § 2, 8, 20 § 1. Cf. also in the Present stem 7, 52 § 2 and 7, 31 § 5.

In Xenophon the distinction between the simplex and the compound is not very clearly marked in all cases. Thus, while we find many *exx.* of the purely Constative Aorist, (e.g. Cyr. 1, 6 § 37 διώξαι παραδόντες ἑαυτούς, Hell. 4, 5 § 15 . . ἀνεχώρουν ἐσπαρμένοι, ἅτε διώξαντες ὡς τάχους ἕκαστος εἶχεν, Anab. 3, 3 § 10 ὅποσον δὲ διώξειαν οἱ Ἕλληνες τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. Hell. 2, 4 § 6 etc.), and *exx.* also of the purely Durative διώκω, (cf. e.g. Hell. 5, 3 § 2 οἱ δ' ὡς ἅπαξ ἐτρέπαντο, οὐκ ἀνῆκεν ἐνεγκόντα σταδία διώκων καὶ ἀποκτινύς ἕως πρὸς . .), yet on the other hand there are *exx.*, both of διώκω and διώξαι, where stress is laid on the fact that the final point of the pursuit is reached, and where, therefore, it is noteworthy that we do not find the compound. Cf. e.g. Anab. 6, 4 § 26 τῶν Βιθυνῶν τινες ἐπιθέμενοι τοῖς προφύλαξι τοὺς μὲν κατέκανον, τοὺς δ' ἐδίωξαν μέχρι εἰς τὸ στρατόπεδον. Hell. 4, 4 § 10 καὶ τοὺς μὲν Σικυωνίους ἐκράτησαν καὶ διασπάντες τὸ σταύρωμα ἐδίωκον ἐπὶ θάλατταν καὶ ἐκεῖ πολλοὺς αὐτῶν ἀπέκτειναν.

At the same time many instances of the Perfective compound occur in Xenophon. Cf. e.g. Hell. 5, 3 § 2 . . οὐκ ἀνῆκεν . . διώκων καὶ ἀποκτινύς ἕως πρὸς αὐτὸ κατεδίωξε τῶν Ὀλυνθίων τὸ τεῖχος. Anab. 4, 2 § 5. Hell. 2, 4 §§ 32 and 19, 1, 2 §§ 9 and 12, 6, 4 § 9. So also in the Present stem in Hell. 4, 1 § 32 ἐν δὲ τῇ γῇ αὐτὸς ἀπὸ τοῦ ἵππου μαχόμενος μεθ' ὑμῶν εἰς τὴν θάλατταν κατεδίωκον τοὺς πολεμίους. ("I joined with you in a pursuit which succeeded in driving the enemy down to the sea").

In Homer διώκω is not found with either the κατὰ- or the σύν- compound, nor yet in the Aorist Simplex. The latter, in the Perfective meaning "to overtake", is strangely replaced by the Present stem infinitive in the familiar lines, *Iliad* X, 199 f. ὡς δ' ἐν ὄνειρῳ οὐ δύναται φεύγοντα διώκειν | οὔτ' ἄρ' ὁ τὸν δύναται ὑποφύγειν οὔθ' ὁ διώκειν. Mutzbauer's attempt to explain the present stem use can scarcely be considered convincing.

3. ἐργάζομαι.

The Present stem of the Simplex is purely Durative in this author, e.g. in the meanings "to work at" (hence of cultivating land etc.), "to be doing, be busy with" (and so in phrases like κακὰ ἐργάζεσθαι 'to work harm to', etc.).

Examples of the Constative Aorist are somewhat rare; good instances, however, occur in 1, 4, § 5 πολλὰ γὰρ αὕτη (s. c. ἡ τύχη) καινοποιοῦσα καὶ συνεχῶς ἐναγωνιζομένη τοῖς τῶν ἀνθρώπων βίοις, οὐδέπω τοιόνδ' ἀπλῶς οὔτ' εἰργάσατο ἔργον οὔτ' ἡρώνισατ' ἀγώνισμα ("such a work and such a contest as this fortune never had in hand before"). 5, 95, § 3 ἄλλο

μὲν οὐκ ἔφθασαν οὐδὲν ἐργάσασθαι κακὸν οὐδ' ἐδυνήθησαν, Ἀγαθόνῳ δὲ καὶ Κακῶνδρῳ . . . ἐπιπλέουσι . . . καὶ συγκαθορμισθεῖσιν . . . ἐπέθεντο, with which we may cf. the Durative Present stem in 1, 31, § 2 τὸ τῶν Νομάδων ἔθνος συνεπιθέμενον αὐτοῖς, οὐκ ἐλάττω, πλείω δὲ τῶν Ῥωμαίων ἐργάζεται κακὰ τὴν χώραν. Note also 24, 8, § 2. πάντων τῶν ἀσεβημάτων καὶ παρανομημάτων ὧν εἰργάετο κατὰ τὸν βίον. Finally, the example of the Aorist in 3, 51, § 13 is probably best explained by reading, with Schweighäuser, ἐνειργάετο.

The Perfective Compounds with κατὰ- and διὰ- have regularly the meaning "to work out", "effect", "accomplish": — 1) In the Aorist stem, 5, 10, § 4 μικρὰ δαπάνη διὰ τὴν ἀρχίνειαν τὴν μεγίστην πρᾶξιν κατειργάετο ('achieved the most important results at slight expense'). 16, 26, § 6 ἐὰν . . . κοινωνεῖν βούλωνται τῆς εἰρήνης, ἄλλων αὐτὴν κατεργασαμένων. 3, 17, § 11 αὐτός τε πολλὰ τῶν χρησίμων μετὰ ταῦτα κατειργάετο διὰ τῆς τῶν χορηγιῶν παραθέσεως ("was enabled to secure many advantages"); cf. 32, 15, § 11. So also in 4, 22, § 1, Αἰτωλοὶ μὲν οὖν τοιαῦτα διεργασάμενοι κατὰ τὴν Πελοπόννησον ἦκον εἰς τὴν οἰκίαν ἀσφαλῶς.

II) One example of the Present-stem Compound occurs in 3, 73, § 7, where the use of the Perfective adds much to the force of the picture, υπεραίροντες τοὺς προτεταγμένους τῶν ιδίων καὶ πρὸς τὰ κέρατα προσπίπτοντες τοῖς Ῥωμαίοις, πολλὰ καὶ κακὰ διειργάζοντο καὶ μάχεσθαι τοῖς κατὰ πρόσωπον οὐκ εἶων ("by this manoeuvre they succeeded in doing a great deal of injury and prevented the Romans from fighting with those in front").

Note. In Thucydides the two occurrences of the Aorist Simplex of ἐργάζομαι are both Constative, 1, 3 § 1 πρὸ γὰρ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἢ Ἑλλάς. 3, 39 § 2 οἵτινες . . . αὐτόνομοι τε οἰκοῦντες καὶ τιμώμενοι ἐς τὰ πρῶτα ὑφ' ἡμῶν τοιαῦτα εἰργάσαντο, τί ἄλλο οὔτοι ἢ ἐπεβούλευσαν . . . μᾶλλον ἢ ἀπέστησαν . . .; The Present stem occurs in the ordinary Durative senses, "to work at" and hence "to cultivate".

The κατὰ-compound is clearly Perfective in the Aorist in Thucydides, cf. 7, 21 § 2 . . . ἐλπίζειν γὰρ ἀπ' αὐτοῦ τι ἔργον ἄξιον τοῦ κινδύνου ἐς τὸν πόλεμον κατεργάσασθαι. 8, 53 § 3, ὅς μόνος τῶν νῦν οἷός τε τοῦτο κατεργάσασθαι. So also in the meaning "debelle", etc. 6, 11 § 1 τοὺς μὲν κατεργασάμενοι κἂν κατάσχοιμεν. Cf. 6, 33 § 4 and 86 § 3.

So also in the Present stem in 4, 65 § 4 (ἡξίου) καὶ τὰ δυνατὰ

ἐν ἴσῳ καὶ τὰ ἀπορώτερα . . κατεργάζεσθαι, and, in the "debellare" meaning, in 4, 85 § 2. The Perfective force is less obvious, although quite possible, in 1, 17 § 2 οὕτω πανταχόθεν ἢ Ἑλλάς ἐπὶ πολὺν χρόνον κατείχετο μήτε κοινή φανερόν μηδὲν κατεργάζεσθαι, κατὰ πόλεις τε ἀτολμοτέρα εἶναι.

In Xenophon too the use of the Aorist Simplex is prevailingly Constative, cf. e. g. Anab. 7, 3 § 47 . . δέδοικα μὴ κυστάντες ἀθροοὶ που κακόν τι ἐργάζωνται οἱ πολέμοιοι. Here and there, however, we find examples to which it would be possible to attribute a Perfective force. Cf. e. g. Anab. 6, 3 § 17 χρή παρασκευασαμένους τὴν γνώμην πορεύεσθαι ὡς νῦν ἢ εὐκλεῶς τελευτῆσαι ἔστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἑλλήνας τοσούτους σώσαντας. Hell. 4, 1 § 21 . . καὶ Ἡριππίδας ἐπιθυμῶν λαμπρόν τι ἐργάσασθαι, αἰτεῖ τὸν Ἀγησίλαον ὀπλίτας.

Good exx. of the Perfective Compound are also furnished by Xenophon. Cf. e. g. Cyr. 4, 5 § 15 εἵτε γὰρ ὅσα ἂν κατεργασώμεθα μὴ φυλάξομεν, πάλιν ταῦτα ἀλλότρια ἔσται. Anab. 7, 7 § 25 ἐπήρως τοσούτους ἀνθρώπους κυστρατεύεσθαι τε καὶ κατεργάσασθαι τοὶ ἀρχήν. Cf. Hell. 2, 1 § 30, Cyr. 4, 6 § 4 etc. So also for the Present stem. Cf. Anab. 1, 9 § 20 . . φίλους . . ὅσους . . ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὅτι τυγχάνοι βουλόμενος κατεργάζεσθαι. Cf. *ibid.* 2, 6 § 22.

In Homer no exx. of a κατὰ- or διὰ-Compound occur, as also none of the Aorist Simplex. The Durative may be illustrated by such an example as Ω 733 ἢ ἐμοὶ αὐτῇ | ἔψαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο.

4. ὁράω.

In this verb the two main Durative meanings are α) "to use", or "to possess", "the power of vision", [cf. e. g. 4, 27, § 7 ἄνοια μετὰ κακίας, τὸ δοκεῖν, ἐάν τις αὐτὸς ἐπιμύη, μηδὲ τοὺς πέλας ὁρᾶν (i. e. "have their eyes open"), to which we may add Xen. Cyr. 4, 3, § 21 ὁ μὲν γὰρ (sc. ὁ ἵπποκένταυρος) δυοῖν ὀφθαλμοῖν ἑώρα τε καὶ δυοῖν ὤτοιον ἤκουεν], and β) "to have present", or "to see before one's eyes". To the first of these meanings *κυνορᾶν* and *καθορᾶν* form the natural Effectives, while *κατιδεῖν* and *κυνιδεῖν* may, although they need not necessarily, form the Ingressive to the second meaning, i. e. they may accentuate the moment at which the object 'becomes apparent', 'comes to be within the range of vision'.

In Polybius the occurrences of *ιδεῖν* are comparatively few; in several cases the meaning is purely Constative, and those exx. in which a Perfective meaning must be admitted bear a very small proportion to the extremely frequent occur-

rences of the Compound verb in the like sense. Exx. of the Constative *ιδεῖν* are, 3, 64, § 5 ... ὅτι ... οὐ τολμῶσι κατὰ πρόσωπον *ιδεῖν* ἡμᾶς ("to look us in the face"). 2, 20, § 8 τοῦ γὰρ κατακόπτεσθαι συνήθειαν ἐσχηκότες ὑπὸ Γαλατῶν, οὐδὲν ἡδύναντο δεινότερον *ιδεῖν* οὐδὲ προσδοκῆσαι τῶν αὐτοῖς ἤδη πεπραγμένων (i. e. "it was impossible that they should have anything more terrible to look upon . . ."). With these exx. we may cf. such Duratives as 4, 71, § 7 ἐπεὶ δ' οὐδὲν ἐώρων τοιοῦτον ἐξ αὐτῶν γιγνόμενον (i. e. "when no sign of such a thing was to be seen"), and 4, 32, § 10 εἰάν δέ ποτε κίνησιν καὶ μετὰσταςιν *εἰδῇ* ταῦτα, μίαν ὁρῶ Μεσσηνίοις καὶ Μεγαλοπολίταις ἐλπίδα τοῦ δύνασθαι νέμεσθαι τὴν αὐτῶν χώραν.

Constative too is 15, 36, § 5 ἀλλ' εἰσάπαξ μὲν καὶ πρῶτον *εἰδόμενοι* ἃ μὲν *ιδεῖν* ἃ δὲ ἀκούσαι, χάριν τοῦ γινῶναι τὸ μὴ δοκοῦν δυνατόν εἶναι διότι δυνατόν ἐστιν (i. e. we desire to be eye-witnesses of some things and 'ear-witnesses' of others).

In such an example again as 5, 76, § 6, ὁ μὲν οὖν Γαρσύρις *ιδὼν* προκατεχόμενον τὸ Κεσβέδιον ἀπέστη τῆς προθέσεως, it seems more natural to assume the Constative meaning (i. e. "the knowledge that the place was being occupied caused him to desist", and not, "when he caught sight of, or discovered, the fact of the occupation"). So too in 2, 11, § 5 οἱ δὲ Κερκυραῖοι τὴν παρουσίαν τῶν Ῥωμαίων ἀσμένως *ιδόντες* τὴν . . . φρουρὰν παρέδσαν ("delighted at the sight of", "beholding with joy the presence of"). With such Constatives we may cf. Duratives like 4, 79, § 7 τὸ μὲν πρῶτον οἰοί τ' ἦσαν ἐγχειρεῖν καὶ κατατολμᾶν τῶν Φιαλέων. ὁρῶντες δὲ τοὺς πολίτας ὁμοθυμαδὸν ἀθροιζομένους πρὸς τὴν βοήθειαν, ἀπέστησαν τῆς ἐπιβολῆς. 1, 17, § 5 ὁρῶντες δὲ τὴν τῶν Ἀκραγαντίνων πόλιν εὐφυστάτην οὖσαν πρὸς τὰς παρασκευὰς καὶ βαρυτάτην ἅμα τῆς αὐτῶν ἐπαρχίας, εἰς ταύτην συνήθροισαν τά τε χορηγεῖα . . . (where the meaning of the ὁρῶντες, as often elsewhere, almost merges into that of "in consideration of the fact that"). So too 5, 85, § 1 τὸ μὲν πρῶτον ἐκαρᾷσκει τὴν τῶν προειρημένων κεράτων σύμπτωσιν, ἐπεὶ δὲ τὸν κονιορτὸν ἐώρα κατὰ τῶν ἰδίων φερόμενον . . . παρήγγειλε . . . συμβαλεῖν, in which the ἐώρα denotes rather a protracted gaze than a sudden perception.

Another Constative example is to be found in 2, 46, § 3 ἐφ' ᾧ μόνον *ιδεῖν* ἀξίόχρεων γενόμενον ἀνταγωνιστὴν Κλεομένην τοῖς Ἀχαιοῖς, (i. e. "if they could only see him become, have

him becoming", where no stress at all is laid upon the moment of perception).

In a few exx., however, the Perfective force must be admitted for the Simplex Aorist: 6, 55, § 1 Κόκλην γὰρ λέγεται . . . διαγωνιζόμενον πρὸς δύο τῶν ὑπεναντίων . . ., ἐπεὶ πλῆθος εἶδε τῶν βοηθούντων τοῖς πολεμίοις, δείσαντα . . . βοᾶν τοῖς κατόπιν. 5, § 37, 9 ἀποβαίνων δ' ἐκ τῆς νεὺς καταλαμβάνει τὸν τε Κλεομένην καὶ τὸν Παντέα . . . περιπατοῦντας. ἰδὼν δ' ὁ Κλεομένης αὐτὸν καὶ συμμίζας ("Cleomenes caught sight of, noticed, him"). 2, 66, § 10 σύνθημα δ' ἦν . . . τότε ποιεῖσθαι τὴν ἀρχὴν τῆς . . . προσβολῆς, ὅταν ἴδωσιν ἀρθεῖσαν ἀπὸ τῶν κατὰ τὸν Ὀλυμπον τόπων σινδόνα. 3, 78, § 4 δι' ὧν οὐ μόνον τοῖς αἰφνιδίως ἰδοῦσι δύσγνωτος ἦν ἀλλὰ καὶ τοῖς ἐν συνηθείᾳ γεγονόσι. So also 4, 12, § 2 οἱ δὲ περὶ τὸν Ἄρατον οὔτε κατιδόντες καλῶς τὸ γιγνόμενον οὐδ' ἐκλογισάμενοι δεόντως τὸ μετὰ ταῦτα συμβηρόμενον, ἅμα τῷ τοὺς ἵππεῖς ἰδεῖν ὑποχωροῦντας ἐλπίσαντες αὐτοὺς φεύγειν . . ., (with which we may contrast the Perfective Compound in e. g. 10, 31, § 3 ἅμα τῷ συνιδεῖν οἱ βάρβαροι τὸ γεγονός, εὐθέως πτοηθέντες ὥρμησαν πρὸς φυγὴν). Possibly in 4, 12, § 2 the fact that κατιδόντες closely precedes may have facilitated the use of the unpounded form in the Perfective ἰδεῖν.

On the other hand we have very frequent occurrences of the cὺν- and κατὰ-Compounds in a Perfective sense: 1) In the Aorist stem, e. g. 1, 84, § 6 τότε γὰρ ἦν . . . συνιδεῖν ἐπ' αὐτῆς ἀληθείας πηλίκην ἔχει διαφορὰν ἐμπειρία μεθοδικῆ καὶ στρατηγικῆ δύναμις ἀπειρίας καὶ τριβῆς ἀλόγου στρατιωτικῆς, (i. e. "it was possible to discover through actual facts, to trace out in experience and so apprehend, the truth that . . ."), with which we may cf. 3, 6, § 9 τίνες γὰρ ἀληθῶς ἦσαν αἰτίαι καὶ πόθεν φῦναι συνέβη τὸν πρὸς τοὺς Πέρσας πόλεμον, εὐμαρὲς καὶ τῷ τυχόντι συνιδεῖν. A clear Perfective also is 3, 108, § 9 τοῖς δὲ κατὰ Τυρρηνίαν ἀγωνισαμένοις, οὐχ οἷον πρότερον, ἀλλ' οὐδ' ἐν αὐτῇ τῇ μάχῃ συνιδεῖν ἐξεγένετο τοὺς πολεμίους διὰ τὸ περὶ τὸν ἀέρα γινόμενον κύπτωμα, (i. e. the mist prevented them from ever getting sight of the enemy), to which we may add another example in 1, 48, § 6 τοιαύτην γὰρ ἐκπληξιν παρίστα τὸ συμβαῖνον τοῖς βοηθοῦσι ὥστε μήτε συννοῆσαι μήτε συνιδεῖν δύνασθαι τὸ γιγνόμενον, ἀλλ' ἀποσκοτουμένους ὑπὸ τῆς . . . λιγνύος . . . οὐκ ὀλίγους ἀπόλλυσθαι. Other examples,

again, illustrate the meanings "to observe, to remark, to have one's attention drawn to a fact" etc., e.g. 2, 67, § 6 οὐ γενόμενου ... ἀκούσαντες τῆς κραυγῆς καὶ συνιδόντες τὴν τῶν ἱππέων συμπλοκὴν, ... ἀνέτρεχον εἰς τὰς ἐξ ἀρχῆς τάξεις. 6, 6, § 3 δῆλον ὡς δυσαρεστεῖν καὶ προσκόπτειν εἰκὸς τοὺς συνόντας καὶ συνιδόντας τὴν γεγενημένην ἐκ τῶν γεννησάντων ἐπιμέλειαν καὶ κακοπάθειαν περὶ τὰ τέκνα ... 1, 26, § 2 συνιδόντες γὰρ ὡς εὐέφοδός ἐστιν ἡ Λιβύη καὶ πᾶς ὁ κατὰ τὴν χώραν λαὸς εὐχέρωτος τοῖς ἅπασι εἰς αὐτὴν ἐμβαλοῦσιν, οὐχ οἷοί τ' ἦσαν ἐπιτρέπειν. Cf. also 1, 4, § 6, 1, 20, § 11. 1, 35, § 8. 2, 49, § 2 and 25, § 7. 3, 94, § 1. 5, 20, § 8 etc.

Like συνιδεῖν, so also κατιδεῖν is used in both an Effective and an Ingressive sense, e.g. 1, 21, 10 ἀκούσας γὰρ τὸν ... στόλον ... συνεγγὺς εἶναι, κατιδεῖν βουλόμενος τό τε πλῆθος καὶ τὴν ὅλην σύνταξιν τῶν ὑπεναντίων ... ἐπιπλεῖ ("wishing to find out the numbers ..."). 4, 12, § 2 οἱ δὲ περὶ τὸν Ἀραϊον, οὔτε κατιδόντες καλῶς τὸ γιγνόμενον οὐδ' ἐκλογισάμενοι δεόντως τὸ μετὰ ταῦτα συμβησόμενον ("unable to see clearly what was happening"). 1, 49, § 7 ἅμα δὲ τῷ φωτὶ τῶν πρώτων ἐπὶ τὰ Δρέπανα νεῶν ἐπιφαινομένων, κατιδὼν Ἀτάρβας, τὸ μὲν πρῶτον ἐξενίσθη. Cf. 1, 54, § 3. 51, § 11.

II) The Present stem of the Compound with σύν- is also frequent in Polybius, in the sense especially of "to attain sight of" (as the result of effort, of a careful survey, of watching and considering, etc.), e.g. 3, 84, § 11 ... παραβοθεῖν μὲν τοῖς ἰδίοις καὶ περιίστασθαι τοὺς ὑπεναντίους ἡδυνάτου διὰ τὸ μηδὲν συνορᾶν τῶν γιγνομένων, with which compare 18, 3, § 4 τῆς δ' ἐκατέρων πορείας μετὰ κειμένων ὄχθων ὑψηλῶν, οὐθ' οἱ Ῥωμαῖοι συνεώρων τοὺς Μακεδόνας, ποῖ ποιοῦνται τὴν πορείαν, οὐθ' οἱ Μακεδόνες τοὺς Ῥωμαίους, and 1, 48, § 8 τὸ δὲ βαλλόμενον ἢ ῥιπτούμενον ἐπὶ τε τοὺς βοηθοῦντας καὶ τὴν τῶν ἔργων διαφθορὰν εὐστοχον μὲν ἐπεγίγνετο διὰ τὸ συνορᾶν τοὺς ἀφιέντας τὸν πρὸ αὐτῶν τόπον. Perfective too are exx. like 3, 18, § 12 ... ἐπλεῖ προδήλως ἐπὶ τὸν ἔγγιστα τῆς πόλεως λιμένα· συνορῶντες δὲ τὰς ναῦς οἱ περὶ τὸν Δημήτριον καὶ καταφρονοῦντες τοῦ πλήθους, ὥρμησαν ἐκ τῆς πόλεως ... ("discerning the ships and despising their number"), 2, 18, § 9 ἀπὸ δὲ τούτου τοῦ φόβου τριακαίδεκα μὲν ἔτη τὴν ἡσυχίαν ἔσχον, μετὰ δὲ ταῦτα συνορῶντες αὖξανομένην τὴν Ῥωμαίων δύναμιν, εἰρήνην ἐποίησαντο ("finding that the power of Rome

was increasing"). An interesting example of the Perfective is also furnished by the contrast between the Compound and the Simplex in 4, 71, § 1 ταῦτ' οὖν πάντα συνορῶν καὶ συλλογισόμενος ὁ Φίλιππος τὰ μὲν ἀφίστατο τοῖς λογισμοῖς τοῦ βιάζεσθαι καὶ πολιορκεῖν τὴν πόλιν, τὰ δὲ προθύμως εἶχε, τὴν εὐκαιρίαν ὁρῶν τοῦ τόπου, ("when Philip came to see and calculate out all this, for some reasons he was inclined to desist from the plan . . . but in other respects he was encouraged, when he looked at, considered, the admirable situation . . ."). So too 1, 28, § 7 ὁ δὲ Μάρκος, συνορῶν τὸν περὶ τοὺς τριαρίους καὶ τὰς ἱππηγοὺς ἀγῶνα, κατὰ σπουδὴν ἐβοήθει τούτοις, ἔχων τοῦ δευτέρου στόλου τὰ ἀκεραίους ναῦς, a case in which the Perfective force of the Compound is distinctly appropriate in view of the scattered position of the various forces, (ἦν δὲ τρία μέρη τῆς ὅλης συμπλοκῆς καὶ τρεῖς ναυμαχίαι συνέστησαν πολὺ κεχωρισμέναι τοῖς τόποις ἀλλήλων). Cf. also 3, 19 § 6, 2, 46 § 3, 4, 58 § 5, 6, 3 § 4.

Of the Present stem of καθορᾶν exx. are less frequent, we may cf. however 31, 18, § 8 διὸ καὶ καθορῶντες τὸ μέγεθος τῆς ἐν Αἰγύπτῳ δυναστείας and 15, 22, § 2 τὰ δ' ἐναντία τούτοις οὐ καθεώρα, καίπερ ὄντα προφανή.

Note. In Thucydides and Xenophon, however, the use of the Aorist Simplex in a Perfective sense is far more common than in Polybius. In both, however, we find some Aorists which may well be reckoned as purely Constativæ, e. g. Thuc. 2, 77 § 3 φλόξ τοσούτη σκην οὐδεὶς πω ἔς γ' ἐκείνον τὸν χρόνον χειροποιήτον εἶδεν. 2, 48 § 2 ταῦτα . . . δηλώσω αὐτὸς τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας. 3, 113 § 1 ἰδὼν δ' ὁ κήρυξ τὰ ὅπλα τῶν ἀπὸ τῆς πόλεως Ἀμπρακιωτῶν ἐθαύμαζε τὸ πλῆθος. 2, 39 § 1 καὶ οὐκ ἔστιν ὅτε Ξηνηλασίαι ἀπείργομέν τινα ἢ μαθήματος ἢ θεάματος δὲ μὴ κρυφθὲν ἂν τις τῶν πολεμίων ἰδὼν ὠφελῇθῃ. 4, 125 § 2 καὶ τὸν Περδίκκαν . . . ἠνάγκασαν πρὶν τὸν Βρασίδα ἰδεῖν — ἀποθεν γὰρ ἀλλήλων ἐστρατοπεδεύοντο, — προαπελθεῖν. 7, 29 § 4 πάντας ἐξῆς, ὅτῳ ἐντύχοιεν . . . κτείνοντες, καὶ προσέτι καὶ ὑποζύγια καὶ ὅσα ἄλλα ἔμψυχα ἴδοιεν. Cf. 6, 86 § 5, 46 § 4, etc. So also probably 7, 38 § 2 ὁ δὲ Νικίας ἰδὼν ἀντίπαλα τὰ τῆς ναυμαχίας γενόμενα καὶ ἐλπίζων αὐτοὺς αὐθις ἐπιχειρῆσειν, and *ibid.* 42 § 3 ὁ δὲ Δημοσθένης, ἰδὼν ὡς εἶχε τὰ πράγματα καὶ νομίσας οὐχ οἶόν τε εἶναι διατρίβειν, (with which cf. the Durative Present stem in § 2 καὶ τοῖς μὲν Συρακοσίοις . . . κατάπληξιν . . . οὐκ ὀλίγη ἐγένετο, . . . ὁρῶντες οὐτε διὰ τὴν Δεκέλειαν τειχιζομένην οὐδὲν ἥσσαν στρατὸν . . . ἐπεληλυθότα, τὴν τε τῶν Ἀθηναίων δύναμιν πανταχόσε πολλὴν φαινομένην), and very possibly such examples as 2, 21 §§ 1 and 2 Ἀθηναῖοι δὲ, μέχρι μὲν οὐ περὶ Ἐλευσίνα . . . ὁ στρατὸς ἦν, καὶ τινα ἐλπίδα

εἶχον ἐς τὸ ἐγγυτέρω αὐτοὺς μὴ προϊέναι ἐπειδὴ δὲ περὶ Ἀχαρνὰς εἶδον τὸν στρατὸν ἐξήκοντα σταδίου τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχετὸν ἐποιοῦντο, with which cf. such an use of the Present stem as occurs in 7, 37 § 3 καὶ οἱ Ἀθηναῖοι τὸ πρῶτον αὐτοὺς οἰόμενοι τῷ πεζῷ μόνῳ πειράσκειν, ὁρῶντες δὲ καὶ τὰς ναεὶς ἐπιφερομένας ἄφνω, ἐθορυβοῦντο, etc. etc.

As typical exx. of the Perfective ἰδεῖν in Thucydides, on the other hand, we may notice 1, 51 § 1 τοῖς δὲ Κερκυραίοις (ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς) οὐχ ἐωρῶντο καὶ ἐθαύμαζον τοὺς Κορινθίους πρύμναν κρουμένους, πρὶν τινες ἰδόντες εἶπον ὅτι νῆες ἐκείναι ἐπιπλέουσιν. 4, 34 § 2 ἄπορον τε ἦν ἰδεῖν τὸ πρὸ αὐτοῦ ὑπὸ τῶν τοξευμάτων καὶ λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ τοῦ κονιορτοῦ ἅμα φερόμενων. 4, 15 § 1 . . ἔδοξεν αὐτοῖς τὰ τέλη καταβάντας . . βουλευεῖν παραχρῆμα ὁρῶντας ὅτι ἂν δοκῇ· καὶ ὡς εἶδον ἀδυνατὸν ὄν τιμωρεῖν τοῖς ἀνδράσι . . 1, 134 § 1 λέγεται . . ἐνὸς μὲν τῶν ἐφόρων τὸ πρόσωπον προσιόντος ὡς εἶδε γινῶναι ἐφ' ᾧ ἐχῶρει . . 4, 36 § 2 ἐκ τοῦ ἀφανοῦς ὁρμήσας ὥστε μὴ ἰδεῖν ἐκείνους . . 4, 47 § 2 . . κεντουμένους ὑπὸ τῶν παρατεταγμένων, εἴ ποὺ τίς τινα ἴδοι ἐχθρὸν ἑαυτοῦ, etc. etc. Thucydides also supplies some difficult exx. of the Present stem in contexts in which a Perfective meaning seems either possible or even inevitable. Cf. e. g. 6, 59 § 2 καὶ πρὸς τὰ ἔξω ἅμα διεσκοπεῖτο εἴ ποθεν ἀσφάλειάν τινα ὁρώη μεταβολῆς γενομένης ὑπάρχουσάν οἱ, and the . . οὐχ ἐωρῶντο quoted above from 1, 51 § 1. Cf. 7, 70 § 2 καὶ οἱ στρατηγοὶ προσέτι ἐκατέρων, εἴ τινά που ὁρῶεν μὴ κατ' ἀνάγκην πρύμναν κρουόμενον, ἀνακαλοῦντες ὀνομαστὶ τὸν τριήραρχον ἡρώτων . . . Cf. *ibid.* 78 § 1. In Xenophon the relations of Constativ and Perfective in the Aorist Simplex are similar to those found in Thucydides; it would be superfluous, therefore, to cite exx. in detail.

As regards the κατὰ-Compound, some twelve exx. of the Perfective occur in Thucydides, while in Xenophon the instances are very frequent. Of the σύν-Compound no exx. are found in Thucydides and but few in Xenophon. Thus we have; — I) Exx. of the Aorist stem of the Compound in Thucydides, e. g. in 4, 30 § 2 οὕτω δὴ τοὺς τε Λακεδαιμονίους μᾶλλον κατιδῶν πλείους ὄντας, ὑπονοῶν πρότερον ἐλάσσοι τὸν εἶτον αὐτοῦ ἐσπέμπειν, 1, 50 § 5 ἑκαπίνης πρύμναν ἐκρούοντο, κατιδόντες εἴκοσι ναεὶς . . προσπλεούσας, 2, 83 § 3 ἐπειδὴ μέντοι ἀντιπαραπλέοντάς τε ἐώρων αὐτοὺς παρὰ γῆν σφῶν κοιζομένων, καὶ ἐκ Πατρῶν τῆς Ἀχαΐας πρὸς τὴν ἀντιπέραν ἡπειρον διαβαλλόντων ἐπ' Ἀκαρνανίας κατείδον τοὺς Ἀθηναίους ἀπὸ τῆς Χαλκίδος καὶ τοῦ Εὐήνου ποταμοῦ προσπλέοντας σφίσι. Cf. 8, 102 § 2, 1, 48 § 2, 8, 107 § 1.

II) Exx. of the Present stem, (in addition to the historic presents in 1, 48, § 1, 8, 19 § 2 and 60 § 3), in 3, 20 § 3 οὐ πολὺ ἀπέχοντες ἀλλὰ ῥαδίως καθορωμένου ἐς δ' ἐβούλοντο τοῦ τείχους, 3, 23 § 4 οἱ μὲν οὖν Πλαταιὴς ἐκείνους ἐώρων μᾶλλον ἐκ τοῦ σκότους, . . αὐτοὶ δ' ἐν τῷ ἀφανεῖ ὄντες ἤσσαν διὰ τὰς λαμπάδας καθεωρῶντο, cf. 3, 112 § 3. (The Simplex, however, occurs in the very similar contexts 2, 3 § 1, 1, 51 § 1).

In Xenophon we have many good exx., I) *Hell.* 2, 1 § 24 τὰς

ταχίστας τῶν νεῶν ἐκέλευεν ἔπεσθαι τοῖς Ἀθηναίοις, ἐπειδὴν δὲ ἐκβῶαι, κατιδόντας ὅτι ποιοῦσιν ἀποπλεῖν καὶ αὐτῷ ἔξαγγεῖλαι ("when they have found out what they are doing"). Anab. 4, 4 § 9 ἔλεγον ὅτι κατίδοιεν νύκτωρ πολλὰ πυρὰ φαίνοντα ("they had noticed" or perhaps "had made out, discerned"), with which cf. the Constative Aorist in § 16, — a trusty messenger is despatched to ascertain the truth of this report, "πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων ("he reported that he had not seen any fires, i. e. that no fires were there to see"). Cf. also Anab. 4, 7 § 21, 1, 10 § 14 f., 4, 4 § 20 and 6 § 6, 6, 5 § 8. Cyr. 3, 2 § 27, 7, 1 § 39—40, Hell. 1, 1 § 2, 3, 4 § 22 etc. An ex. of συν-ιδεῖν is found in Anab. 1, 5 § 9 καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλῆθει μὲν χώρας καὶ ἀνθρώπων ἰχυρὰ οὕσα.

II) Hell. 6, 2 § 29 πολὺ οὖν ἐπὶ πλεόν οὔτοι καθεώρων ἢ οἱ ἐκ τοῦ ὀμαλοῦ, and *ibid.* 1, 7 § 7 ἔδοξε δὲ ἀναβαλέσθαι εἰς ἐτέραν ἐκκλησίαν (τότε γὰρ ὁψέ ἦν καὶ τὰς χεῖρας οὐκ ἂν καθεώρων). (The Simplex, however, occurs in a similar context in Hell. 3, 1 § 22 οἱ δ' ἀπὸ τῶν πύργων καὶ μάλα ὑψηλῶν ὄντων ὀρῶντες τὸν Μειδίαν σὺν αὐτῷ οὐκ ἔβαλλον). Cf. also Anab. 4, 2 § 15, 6, 3 § 15, Cyr. 3, 3 § 31. An apparently Ingressive καθορᾶν occurs in Hell. 2, 3 § 55 καὶ θεοὺς ἐπεκαλεῖτο καὶ ἀνθρώπους καθορᾶν τὰ γιγνόμενα ("he besought both gods and men to turn their eyes upon the scene").

An example of συνορᾶν occurs in Anab. 4, 1 § 11 οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἑκαὸν κύκλῳ ἐπὶ τῶν ὀρέων καὶ συνεώρων ἀλλήλους, which, *pace* Herbig, is surely Perfective; he himself translates "sie konnten einander sehen".

In Homer the Compound καθοράω is used, with the force of the prepositional element still fully felt, in the meaning "to look down upon". Cf. e. g. A 336 ἔνθα σφιν κατὰ ἱα μάχην ἐτάνασσε Κρονίων | ἔξ ἴδης καθορῶν. Δ 508 νεμέσῃς δ' Ἀπόλλων | Περγᾶμου ἔκ κατιδών. Cf. H 21.

5. θεάομαι.

The Aorist Simplex occurs some ten or twelve times in the whole of Polybius. The majority of the exx. are Constative, in the sense of "to inspect, study, be a witness of" etc., whilst only four cases occur of the Perfective use of the Aorist Simplex. Thus we have: α) Constative Aorists in 40, 3, § 7 ὥστε ... κἂν ἐχθρὸν ἐλεῆσαι θεασάμενον τὴν τότε περιπέτειαν τῆς Ἑλλάδος ("even an enemy would have been moved to pity at sight of ..."), with which cf. also 30, 15, § 3 τὸ ἄγαλμα θεασάμενος ἐξεπλάγη. So too 10, 20, § 7 οὐκ ἔστιν ὅστις οὐκ ἂν εἶπε, κατὰ τὸν Ξενοφῶντα, τότε θεασάμενος, ἐκείνην τὴν πόλιν ἐργαστήριον εἶναι πολέμου, cf. 32, 7, § 9. 10, 34, § 8. Cf. also 1, 4, § 6 εἰ μὴ καὶ τὰς ἐπιφανεστάτας

πόλεις τις κατὰ μίαν ἐκάστην θεασάμενος εὐθέως ὑπολάβοι κατανενοηκέναι καὶ τὸ τῆς ὅλης οἰκουμένης σχῆμα. 5, 24, § 9 τῇ δ' ἐξῆς θεασάμενος τοὺς τόπους καὶ θύσας τοῖς θεοῖς . . . μετὰ ταῦτα προῆγε.

β) Perfective Aorists are probably to be recognized in 3, 63, § 2 ἴν' ἐπὶ τῶν ἀλλοτρίων συμπτωμάτων ἐναργῶς θεασάμενος τὸ συμβαῖνον βέλτιον ὑπὲρ τῶν σφίσι παρόντων βουλεύονται πραγμάτων ("having marked the result in the case of others . . ."). 11, 27, § 8 ἔτι γὰρ ὑπολαμβάνοντες αὐτὸν ἀσθενῶς ἔχειν οἱ πολλοὶ κᾶπειτα παρὰ τὴν προσδοκίαν αἰφνιδίως ἐρρωμένον θεασάμενοι, κατὰ τὴν ἐπίφασιν κατεπλάγησαν. 12, 4, § 3 . . . ὅταν τινὲς προσπλεύσαντες πρὸς τὴν νῆσον αἶψα ἢ βοῦς θεάσωνται νεμομένας ἐρήμους κᾶπειτα βουληθῶσι καταλαβεῖν, οὐ προσίεται τὰ ζῶα . . . ἀλλὰ φεύγει. So finally in the sense of "to divine, infer", 11, 12, § 5 ὁ δὲ Φιλοποίμην, θεασάμενος αὐτοῦ τὴν ἐπιβολήν, ὅτι ἐπενόει . . . βαλὼν . . . τραυματίζει τοὺς ἄνδρας.

With the exx. of the Constative Aorist given above we may cf. Duratives of the type of 5, 101, § 6 ἄρτι δ' αὐτοῦ θεωμένου τὸν ἀγῶνα τὸν γυμνικόν, παρῆν . . . γραματοφόρος. 1, 4 § 7 ὡς ἂν εἴ τινες ἐμψύχου . . . σώματος γεγονότος διερρριμένα τὰ μέρη θεώμενοι νομίζοιεν ἱκανῶς αὐτόπται γίνεσθαι τῆς ἐνεργείας αὐτοῦ . . . τοῦ ζώου. 3, 31, § 1 ἔνιοι δὲ τῶν ἀκρίτως τὰ τοιαῦτα θεωμένων.

With the few occurrences of the Aorist Simplex in a Perfective sense we should, on the other hand, contrast the frequent exx. of the συν-Compound in the meaning "to discover, to notice", cf. e. g.: I) In the Aorist Stem, 1, 13, § 13 διὸ καὶ τοῖς βουλομένοις καλῶς συνθεάσασθαι τὴν ἐκατέρου τοῦ πολιτεύματος ιδιότητα καὶ δύναμιν, οὐχ οὕτως ἐκ τῶν ἐπιγενομένων πολέμων ὡς ἐκ τούτου ποιητέον τὴν σύγκρισιν. 5, 71, § 5 περιελθὼν δὲ καὶ συνθεασάμενος τὸν λόφον κατὰ δύο τόπους μόνον ἔχοντα πρόσοδον ταύτῃ προσέβαινε. 1, 40, § 7 συνθεασάμενος δὲ γινόμενον, ὃ προέθετο. 5, 76, § 3 συνθεασάμενου δὲ τινος κατὰ τύχην αἰπόλου τὸ συμβαῖνον . . . 2, 68, § 2 . . . εἰπεῖν διότι τὸ μὲν μεράκιον ἡγεμόνος ἔργον ἀγαθοῦ ποιῆσαι, συνθεασάμενον τὸν καιρόν. 1, 25, § 1 τῷ δ' ἐξῆς ἐνιαυτῷ Γάιος Ἀτίλιος . . . πρὸς Τυνδαρίδα καθορμισθεὶς καὶ συνθεασάμενος ἀτάκτως παραπλέοντα τὸν τῶν Καρχηδονίων

στόλον ... Cf. further 2, 2, § 2, 4, 65, § 8, 3, 110, § 2, 4, 54, § 3, 1, 27, § 7, 3, 51, § 1, 4, 12, § 11.

II) An example of the Present stem of the Compound occurs in 7, 4, § 8 τὴν μὲν οὖν ὄλην ἀκαταστασίαν καὶ μανίαν καλῶς συνθεώμενοι ("discerning clearly...") Καρχηδόνιοι τοῦ μεираκίου, νομίζοντες δὲ κατὰ πολλοὺς τρόπους συμφέρειν εἰς τὸ μὴ προέσθαι τὰ κατὰ τὴν Σικελίαν ...

Note. In Thucydides no exx. of the Aorist Simplex of θεάσθαι nor yet of the cūn-Compound seem to occur. In Xenophon a Compound with κατὰ- is found, but it is in no way Perfective, the material force of the preposition being always clearly traceable. Cf. e. g. Cyr. 3, 2 § 1 περιελαύνων τὴν χώραν κατεθεᾶτο, σκοπῶν ποῦ τειχίσειε φρούριον ("he surveyed, he look a look all over the country"). Anab. 6, 5 § 30 ἐπεὶ . . εἶδον . . τοὺς Βιθυνοὺς ἱππέας . . ἀπὸ λόφου τινὸς καταθεωμένους τὰ γινόμενα. Cf. Cyr. 8, 2 § 18 etc.

6. θεωρῶ.

This verb, which occurs so frequently in the vocabulary of Polybius, presents the same varieties of meaning as does ὁράω. A few typical exx. of the Durative Simplex may first be quoted, cf. e. g. 6, 11, § 7 καὶ μὴν εἰ τὴν τῶν πολλῶν ἐξουσίαν θεωροῖη τις, ἐδόκει σαφῶς εἶναι δημοκρατικόν. 4, 41, § 9 ... οὐδαμῶς ἀπιστητέον — εὐηθες γάρ — θεωροῦντας ὑπὸ τὴν ὄψιν τὸν τυχόντα χειμάρρουν ἐν βραχεῖ χρόνῳ πολλάκις ἐγχαράδρουντα ... 2, 64, § 3 ἥδει ... ὅτι ... τῆς χώρας καταφθειρομένης ἕως τῶν τειχῶν ἀνάγκη τοὺς Ἀργεῖους θεωροῦντας τὸ γινόμενον ἀρχάλλειν ("...resent the sight of what was going on before their eyes"). 3, 9, § 2 ἡ μὲν γὰρ παρὰ τούτων ἀλογία καὶ χωρὶς τῆς ἐμῆς ἐξηγήσεως αὐτὴ δι' αὐτῆς δύναται θεωρεῖσθαι παρὰ τοῖς ἐντυχάνουσιν ("the absurdity is patent to all", it needs no effort to discern it). More difficult examples, but ones which yet bear the Durative meaning quite naturally, are 5, 103, § 2 οἱ καὶ συμμίζαντες τοῖς Αἰτωλοῖς πανδημεὶ συνηθοικμένοις ἐν Ναυπάκτῳ, βραχεὰ διαλεχθέντες καὶ θεωροῦντες αὐτῶν τὴν ὁρμὴν τὴν πρὸς τὰς διαλύσεις, and 4, 55, § 1 Πολυῤῥήνιοι δὲ καὶ Λαμπαῖοι καὶ πάντες οἱ τούτων σύμμαχοι, θεωροῦντες τοὺς Κνωσσίους ἀντεχομένους τῆς τῶν Αἰτωλῶν συμμαχίας, τοὺς δ' Αἰτωλοὺς ὀρῶντες πολεμίους ὄντας τῷ Φιλίππῳ ... So also 7, 17, § 6 ὅθεν ὁ βασιλεὺς θεωρῶν τὸ περὶ τὴν ὄλην παρεμβολὴν κίνημα, καὶ βουλόμενος ἀποσπᾶν ἀπὸ τοῦ προκειμένου τούτου

τε παρ' αὐτοῦ καὶ τοὺς ἐκ τῆς πόλεως, and 5, 18, § 4 οἱ δὲ Λακεδαιμόνιοι θεωροῦντες ἐκ τῆς πόλεως παράγουσαν τὴν δύναμιν, ἐκπλαγεῖς ἐγένοντο καὶ περίφοβοι, θαυμάζοντες τὸ συμβαῖνον. Also 1, 53, § 5 προσβοηθούντων γὰρ αὐτῶν ἐπὶ τὰς ναὺς καὶ γινομένης κραυγῆς, συννοήσας Ἰμίλκων ὁ τὸ Λιλύβαιον τηρῶν καὶ θεωρῶν ἤδη τῆς ἡμέρας ὑποφαινούσης τὸ συμβαῖνον, ἐπαποστέλλει τοὺς ἐκ τῆς πόλεως μισθοφόρους, unless indeed in this latter example it should seem more natural to take θεωρῶν in the sense of "discovering", and assume that the use of the Simplex instead of the Compound is to be attributed to the influence of the συννοήσας which closely precedes.

Of the Aorist Simplex three exx. only occur in the whole of Polybius. That in 9, 5, § 2 is clearly Constative, πάνυ γὰρ ἡγωνία μὴ θεωρήσαντες αὐτὸν ἀπαλλαττόμενον οἱ Καπυηνοί, κᾶπειτα διατραπέντες ὡς ἀπηλπικμένοι παραδῶσι τοῖς Ῥωμαίοις ἑαυτούς ("he feared lest the Capuans if they witnessed his departure, or, watched him depart, should afterwards in despair ..."). So too 9, 8 § 2 ... Ἐπαμεινώνδαν ... θαυμάζουσι πάντες διότι παραγενόμενος εἰς Τέγεαν μετὰ τῶν συμμάχων καὶ θεωρήσας τοὺς Λακεδαιμονίους αὐτούς τε πανδημεὶ παραγεγονότας εἰς Μαντίνειαν καὶ τοὺς συμμάχους εἰς ταύτην ἡθροικότας τὴν πόλιν ... (with which cf. the Durative quoted above from 5, 103, § 2 and 4, 55, § 1). One example of the Aorist Simplex, however, is better taken as Perfective, viz. 6, 47, § 4 ... ὅταν τοὺς ἐθισμοὺς καὶ νόμους κατίδωμεν παρά τις σπουδαίους ὑπάρχοντας, θαρρόυντες ..., οὕτως, ὅταν τοὺς τε κατ' ἰδίαν βίους τινῶν πλεονεκτικοὺς τὰς τε κοινὰς πράξεις ἀδίκους θεωρήσωμεν, in which the θεωρήσωμεν is closely parallel to the Perfective κατίδωμεν.

An interesting example occurs in 7, 15, § 6, § 9 and § 7, συνθεωρήσας δὲ τὸ κατὰ τὸν καλούμενον Πρίονα τεῖχος ἀφυλακτούμενον, ... ἐγίνετο περὶ τὴν ἐλπίδα καὶ τὴν ἐπίνοιαν ταύτην, ... and § 9 συνθεωρήσας οὖν ὁ προειρημένος ἀνὴρ, ὅτε πληρωθείη τὰ ζῶα, τὰς ἀναπαύσεις ἐπὶ τῶν κρημνῶν ... ποιούμενα συνεχῶς, ἔγνω ..., but in § 7 many read (e.g. Hultsch and Büttner-Wobst) τὴν μὲν οὖν τῶν φυλαττόντων ῥαθυμίαν ἐκ τοιούτου τινὸς χημείου συνέβη θεωρῆσαι. In the latter the meaning required is clearly Effective-Perfective ("divine, discover"), and therefore, unless we are to assume that the συνθεωρήσας of § 6 helped towards an omission of the preposition

in the θεωρῆσαι of § 7, it would seem decidedly more appropriate to read either συνεθεώρησε, (so Schweighäuser), or, with others, συνθεωρῆσαι.

Exx. of the σύν-Compound in the Perfective meaning ("to notice, to desery [from a height], to divine [by dint of careful consideration], to find out" etc.) are frequent: I) In the Aorist stem: 2, 27, § 5 αὐτὸς δὲ συνεθεωρήσας εὐκαίρως λόφον κείμενον ὑπὲρ τὴν ὁδὸν ὑφ' ὃν ἔδει παραπορευθῆναι τοὺς Κελτούς. 3, 69, § 5 μετὰ δὲ ταῦτα συνεθεωρήσας τινὰς τῶν Κελτῶν... πεπονημένους μὲν καὶ πρὸς αὐτὸν φιλίαν, διαπεμπομένους δὲ καὶ πρὸς Ῥωμαίους καὶ πεπεισμένους... 5, 69, § 11 ὁ δὲ Περιγένης, ἐπικυδέστερος ὢν ταῖς ἐλπίσι κατὰ τὴν ναυμαχίαν, συνεθεωρήσας τὸ κατὰ τοὺς πεζοὺς ἐλάττωμα καὶ διατραπεῖς, ... ἐποίησεν τὴν ἀποχώρησιν. 5, 68, § 11 ὥρμησε κατασκευόμενος τὰς προκατεχομένας ὑπὸ τῶν περὶ τὸν Νικόλαον δυσχωρίας. ... συνεθεωρήσας δὲ τὰς τῶν τόπων ιδιότητας, τότε μὲν ἀνεχώρησε πρὸς τὴν παρεμβολήν... 1, 32, § 2 ὃς διακούσας τὸ γεγονός ἐλάττωμα καὶ πῶς καὶ τίνι τρόπῳ γέγονε, καὶ συνεθεωρήσας τὰς τε λοιπὰς παρασκευὰς τῶν Καρχηδονίων καὶ τὸ πλήθος τῶν ἱππέων καὶ τῶν ἐλεφάντων..., (i. e. "when he had heard a full recital of the disaster and had found out all about the other preparations"). 1, 65, § 7 ... τοὺς τε χρωμένους μισθοφορικαῖς δυνάμεσι τίνα δεῖ προορᾶσθαι ... ἐναργέστατ' ἂν ἐκ τῆς τότε περιστάσεως συνεθεωρήσειε etc.

II) In the Present Stem, e. g. 7, 17, § 7 Ἀχαιὸς δὲ συνεθεωρῶν ἐκ τῆς ἄκρας τὸ περὶ τοὺς ὑπεναντίους κίνημα παρηλλαγμένον τῆς συνηθείας, ἐπὶ πολὺ διηπορεῖτο. 3, 11, § 1 ... τότε Ῥωμαῖοι συνεθεωροῦντες ἤδη τὴν Αἰτωλῶν ἐπιβολὴν ἐξαπέστειλαν πρεσβευτὰς... 5, 4, § 2 ... ἔσπευδε χειρωσάμενος ὑφ' αὐτὸν ποιήσασθαι τὴν νῆσον· συνεθεωρῶν δὲ τὰ μὲν ἄλλα πάντα μέρη τῆς πόλεως τὰ μὲν θαλάττῃ, τὰ δὲ κρημνοῖς περιεχόμενα, βραχὺν δὲ τίνα τόπον ἐπίπεδον αὐτῆς ὑπάρχοντα. 1, 9, § 3 γήμας δὲ τὴν θυγατέρα τοῦ προειρημένου, καὶ συνεθεωρῶν τοὺς ἀρχαίους μισθοφόρους καχέκτας ὄντας καὶ κινητικούς, ἐξάγει στρατείαν ὥς ἐπὶ τοὺς βαρβάρους... Cf. 2, 55, § 1. 3, 81, § 2. 4, 70, § 6 etc.

In three examples of the Compound, however, no Perfective force is traceable, while the σύν- bears its full material meaning. Cf. 3, 32, § 5 ὢν ἐκ παραθέσεως συνεθεωρουμένων καὶ συγκρινομένων... 3, 54, § 2 οὕτω γὰρ ὑποπεπτώκει τοῖς

προειρημένοις ὄρεσιν, ὥστε συνθεωρουμένων ἀμφοῖν ἀκροπόλεως φαίνεσθαι διάθεσιν ἔχειν τὰς Ἑλλήσπετας τῆς ὅλης Ἰταλίας. 18, 9, § 7 τότε δὲ συνθεασάμενος ἄφνω ῥιπτοῦντας τὰ ὅπλα τοὺς Μακεδόνας, ... βραχὺ γενόμενος ἐκ τοῦ κινδύνου ... συνεθεώρει τὰ ὅλα.

Note. No Perfective Compounds of θεωρεῖν occur in Thucydides or Xenophon.

7. φυλάττω.

The Simplex occurs in the meaning "to keep guard over, be on one's guard against" etc., as contrasted with the διὰ-Compound in the Perfective meaning "to keep safe, preserve" etc.

Thus we have the Durative in e. g. 4, 64, § 10 καταπλεγέντες οἱ φυλάττοντες ἐξέλιπον τὸν τόπον. 6, 58, § 2 ἐγκρατὴς ἐγένετο τῶν τὸν χάρακα φυλαττόντων. 5, 93, § 5 φάσκοντες οἱ μὲν συνάγειν αὐτὴν (sc. τὴν πόλιν) δεῖν καὶ ποιεῖν τηλικαύτην ἡλικὴν καὶ τειχίζειν ἐπιβαλλόμενοι καθίζονται, καὶ φυλάττειν καιροῦ περιστάντος δυνήσονται.

The Aorist Simplex occurs only some four times, in the Middle and in a Constativ sense ("to take precautions against, to be on one's guard against"), cf. e. g. 18, 15, § 6 ὅταν δὲ τοὺς μὲν τῆς φάλαγγος καιροὺς καὶ τὰ προτερήματα ῥάδιον εἴη φυλάσσεσθαι, τοὺς δὲ κατὰ τῆς φάλαγγος ἀδύνατον. 11, 25, § 2 καθάπερ γὰρ ἐπὶ τῶν σωματίων τὰς μὲν ἐκτὸς αἰτίας τοῦ βλάπτειν, λέγω δ' οἷον ψύχους, καύματος ... , καὶ πρὶν γενέσθαι, φυλάσσεσθαι δυνατόν, καὶ γενομέναις εὐμαρὲς βοηθῆσαι. Cf. 2, 7, § 6 and 5, 38, § 6.

Of the διὰ-Compound we have many instances: I) In the Aorist stem, 7, 8, § 7 ... ἔτη μὲν ἐβίωσε πλείω τῶν ἐννενήκοντα, διεφύλαξε δὲ τὰς αἰσθήσεις ἀπάσας. Cf. *ibid.* § 3 ἔτι δὲ τὸ μὴ μόνον κτήσασθαι τὴν ἀρχὴν οὕτως ἀλλὰ καὶ διαφυλάξαι τὸν αὐτὸν τρόπον. 18, 38, § 6 οὐ μόνον διεφύλαξε τῷ παιδί τὴν νῆσον ἀλλὰ καὶ πλήθος ἱκανὸν ἥθροισε χρημάτων. 9, 9 § 8 Λακεδαιμόνιοι ... τὴν μὲν Σπάρτην ἔσωσαν τὴν δὲ Μαντίνειαν, τὸ καθ' αὐτοὺς μέρος, ἀπέβαλον. Ῥωμαῖοι δὲ καὶ τὴν πατρίδα διεφύλαξαν καὶ τὴν πολιορκίαν οὐκ ἔλυσαν. So also in the phrase διαφυλάξαι πίστιν, e. g. 17, 15 § 10 ἡγούμενοι τὸν ἐγχειρίσαντα τοῖς ἐχθροῖς τὴν πατρίδα ... μηδέποτε ἂν εὖνουν σφίσι γενέσθαι, μηδὲ διαφυλάξαι τὴν πρὸς αὐτοὺς πίστιν. Cf. 23, 18 §§ 2 and 3, 22, 6 § 6, 22, 3 §§ 3

and 6, 18, 24 § 9, 16, 40 § 6, 1, 78 § 8, 2, 61 § 4, 3, 100 § 4, 7, 14 § 2, 22, 4 § 3, 15, 4 § 11.

II) In the Present stem 3, 102 § 5 ἦν μὲν ἐν κακοῖς, ὅμως δὲ χειμαζόμενος ἔμενε, τοὺς πελάζοντας ἀποτριβόμενος καὶ μόλις διαφυλάττων τὴν παρεμβολήν ("and with difficulty retaining his hold on"). 9, 40 § 1 τὸ γὰρ τοιοῦτον ἦθος αἰετοῦ βούλεται διαφυλάττειν ἢ τῶν Ἀθηναίων πόλις. Cf. γινώσκοντα διότι Καρχηδονίων κρατησάντων δύναται διαφυλάττειν τὴν ἀρχήν. So also with τάξεις, εὖνοιαν etc., e. g. in 10, 16 § 8 ὅταν οἱ μὲν ἡμίσεις τράπωνται πρὸς τὰς ἀρπαγὰς, οἱ δὲ ἡμίσεις διαφυλάττοντες τὰς τάξεις ἐφεδρεύωσι τούτοις, οὐδὲ ποτε κινδυνεύει Ῥωμαῖοις τὰ ὅλα. 6, 48 § 2 πρὸς τὸ τὴν Λακωνικὴν τηρεῖν ἀσφαλῶς ἔτι δὲ τὴν ἐλευθερίαν διαφυλάττειν τῇ Σπάρτῃ βεβαίως. 6, 50 § 1 πρὸς τὸ τὰ σφέτερά βεβαίως διαφυλάττειν καὶ πρὸς τὴν ἐλευθερίαν τηρεῖν. 18, 18 § 2 . . . περὶ πλειόνων ἀνδρῶν . . . θαρρήσω ἂν ἀποφύγεσθαι, διότι δύνανται τὴν πίστιν ἐν τούτῳ τῷ μέρει διαφυλάττειν, and *ibid.* 31 § 6 παρεκάλουν τοὺς Αἰτωλοὺς διὰ πλειόνων . . διαφυλάττειν τὴν πρὸς Ῥωμαίους εὖνοιαν.

Note. In Thucydides we find several exx. of the Constativ Aorist, in the meaning "to take care that, to keep guard, to watch for, etc." Cf. e. g. 7, 77 § 5 τὴν δὲ πορείαν ὥστ' ἀσφαλῆ . . εἶναι αὐτοὶ φυλάξατε, 2, 3 § 3 φυλάξαντες ἔτι νύκτα καὶ αὐτὸ τὸ περιόρθρον, and 4, 93 § 2 etc. So also of the Constativ Aorist Middle, e. g. in 1, 120 § 2 ἡμῶν δὲ ὅσοι μὲν Ἀθηναῖοις ἤδη ἐνηλλάγησαν οὐχὶ διδαχῆς δέονταί ὥστε φυλάξασθαι αὐτούς.

In 6, 80 § 2, however, we seem to have a Perfective Aorist Simplex, καίτοι κάλλιον τοῖς ἀδικουμένοις καὶ ἅμα συγγενέσι προσθεμένους τὴν τε κοινὴν ὠφελίαν τῇ Σικελίᾳ φυλάξαι καὶ τοὺς Ἀθηναίους φίλους δὴ ὄντας μὴ ἔδσαι ἀμαρτεῖν.

Of the Compound the only instance in Thucydides would appear to be 2, 65 § 3 ὅσον τε γὰρ χρόνον προὔστη τῆς πόλεως ἐν τῇ εἰρήνῃ μετρίως ἐξηγεῖτο καὶ ἀσφαλῶς διεφύλαξεν αὐτήν.

In Xenophon the Perfective διὰ-Compound is of frequent occurrence and well contrasted with the Durative Simplex. We have the latter e. g. in *Anab.* 1, 2 § 1 ἥκειν παραγγέλλει λαβόντα τοὺς ἄνδρας, πλὴν ὅποσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν ("sufficient to form a guard for"), and in *Cyr.* 7, 2 § 5, where the difference clearly appears between the Simplex on the one hand and the compound in § 7 on the other, — § 5 ὥς εἶδε τοὺς μὲν Πέρσας φυλάττοντας τὴν ἄκραν, ὥσπερ ἔδει, τὰ δὲ τῶν Χαλδαίων ὄπλα ἔρημα . . ., compared with § 7, in which Cyrus says to the Chaldaeans who had abandoned their post, ἀλλ' εἰ με . . βούλεσθε παύεσθαι ἀχθόμενον ἀποδοτέ πάντα ὅσα ἐλάβετε τοῖς διαφυλάξαι τὴν ἄκραν. Cf. also

Cyr. 6, 4 §§ 7 and 8 . . διεφύλαξε (sc. ἐμέ) . . τοὶ ὥσπερ ἀδελφοῦ γυναῖκα λαβὼν ("he kept me inviolate for you"), as contrasted with the following πρὸς δὲ καὶ ὅτε Ἀράσπας ἀπέστη αὐτοῦ ὃ ἐμὲ φυλάττων, (i. e. 'Araspas my guardian', for the context shews that the guardianship exercised by Araspas was certainly not carried to a successful issue).

The Present-stem compound may be illustrated by *ibid.* 5, 1 § 3 ταύτην οὖν ἐκέλευεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπαν, ἕως ἂν αὐτὸς λάβῃ (as contrasted with the natural Durative in Araspas' question in § 4). Cyr. 4, 1 § 15 ἦν μὲν τοίνυν, ἐπεὶ εὐτυχοῦμεν, σωφρόνως διαφυλάττωμεν αὐτήν, ἴσων ἂν δυναίμεθ' ἀκινδύνως εὐδαιμονοῦντες γηράν. *Hell.* 5, 1 § 2 καὶ τὸ μὲν ναυτικὸν ἀπῆλασε, τὸ δ' ἐπιτείχιμα διεφύλαττεν ὁ Πάμφιλος. Cf. *ibid.* 3, 1 § 5 etc.

8. τηρῶ.

This also can be perfectived by διὰ- and by cὖν-. The Simplex is used in various senses; α) Obvious Duratives in the meanings "to watch for" and "to keep a watch upon, a guard over". Cf. e. g. 7, 16 § 3 ἐτήρουν νύκτα τὸ . . μέρος ἔχουσαν ἀσέληνον, to which we have a Constativ Aorist in 5, 94 § 3 τηρήσας τὴν τῶν Ἀχαιῶν κύνοδον . . . ἐξώδευε. Cf. again 1, 46 § 8 . . . βουλόμενος ἐπιμελέστερον τὸν κατὰ τὸν εἰς-πλοῦν τόπον τηρεῖν. 3, 75 § 2 μετ' οὐ πολὺ δὲ πυρθανόμενοι τοὺς μὲν Καρχηδονίους καὶ τὴν παρεμβολὴν τὴν αὐτῶν τηρεῖν καὶ τοὺς Κελτοὺς πάντας ἀπονενευκέναι πρὸς τὴν ἐκείνων φιλίαν. 6, 58 § 6 οὔτε γὰρ ἀποδεδειλιακέναι κατὰ τὴν μάχην οὔτ' ἀνάξιον οὐδὲν πεποιηκέναι τῆς Ῥώμης· ἀλλ' ἀπολειφθέντας τὸν χάρακα τηρεῖν, πάντων ἀπολομένων τῶν ἄλλων ἐν τῇ μάχῃ ὑποχειρίους γενέσθαι τοῖς πολεμίοις. 10, 36 § 5 ἄλλως μὲν γὰρ ὑπέλαβον δεῖν κτᾶσθαι τὰς ἀρχάς, ἄλλως δὲ τηρεῖν. οὐκ ἔμαθον δὲ διότι κάλλιστα φυλάττουσι τὰς ὑπεροχὰς οἱ μάλιστα διαμείναντες ἐπὶ τῶν αὐτῶν προαιρέσεων . . . So also in 32, 7 § 12 ἐτήρει δὲ τὴν αἰτίαν ἀκέραιον ὥστ' ἔχειν ἐξουσίαν, ὅτε βουλευθείη, χρήσασθαι τοῖς ἐγκλήμασι ("they kept the charge inviolate").

β) In many other cases the Simplex has a stronger meaning than that indicated above, and it is clear that in many cases the exact shade of distinction between τηρεῖν and διαφυλάττειν is hard to determine. This is especially the case in conventional phrases like τηρεῖν πίστιν etc., and it is natural enough that the inherent meaning of this verb should, in some cases, make it difficult to distinguish it from the cor-

responding Perfectives. We may cf. for instance the parallel cases of τηρεῖν and διαφυλάττειν adduced under the latter from 6, 48 § 2 and 6, 50 § 1, to which should be added the use of τηρεῖν in 9, 30 § 6, Ἀχαιοὺς μὲν γὰρ οὐχ οἷον δεῖν ἡσσωμένους βλάπτειν ὑμῶν τὴν χώραν, μεγάλην δὲ χάριν ἔξειν αὐτοὺς ὑπολαμβάνω τοῖς θεοῖς, ἐὰν δύνωνται τὴν ἰδίαν τηρεῖν. Cf. also 3, 74 § 6 τηροῦντες δὲ τὰς τάξεις ἀθρόοι μετ' ἀσφαλείας ἀπεχώρησαν with the case adduced above from 10, 16 § 8, and again 10, 37 §§ 9 and 10 . . . ὡς οὐδὲ τὴν πρὸς Ῥωμαίους δύνανται τηρεῖν πίστιν (. . καλὰς ἐλπίδας ἔχειν) διότι νῦν, ἐλόμενοι τὰ Ῥωμαίων, βεβαίως τηρήσουσι τὴν πρὸς αὐτοὺς εὖνοιαν, with the exx. above from 18, 18 § 2 and *ibid.* 31 § 6. Cf. also 6, 56 §§ 13 and 14, 11, 22 § 11.

Under the same heading we should also class 18, 13 § 11, . . οὐχ οἷόν τε μείναι κατὰ πρόσωπον τὴν τῆς φάλαγγος ἔφθοδον οὐδένα, τηρούσης τὴν αὐτῆς ιδιότητα καὶ δύναμιν. 5, 4 § 10 οἱ δὲ περὶ τὸν Λεόντιον, τηροῦντες τὰ πρὸς τὸν Ἀπελλὴν συγκεείμενα, τρὶς ἑξῆς τοὺς νεανίσκους . . διέτρεψαν τοῦ μὴ τελειουργῆσαι τὴν κατάληψιν τῆς πόλεως, with which cf. 18, 31 § 8, 4, 34 § 10 καὶ τέλος ἐπέισθησαν τηρεῖν τὴν πρὸς Φίλιππον καὶ Μακεδόνας συμμαχίαν. 22, 15 § 2 ὁ δῆμος ὁ τῶν Αἰτωλῶν τὴν ἀρχὴν . . τῶν Ῥωμαίων ἀδόλως τηρεῖτω. 17, 14 § 10 εἰ δὲ τηροῦντες τὰ πρὸς τὰς πατρίδας δίκαια, κρίσει πραγμάτων διεφέροντο.

In addition to the one example of the Aorist Simplex quoted above as Constative to the Duratives of class α), there are four examples of the Aorist Simplex with πίστιν which may be classed as Constatives to Duratives of the class just considered (β), viz. 7, 1 § 3 τηρήσαντες τὴν πρὸς Ῥωμαίους πίστιν εἰς τοσοῦτον καρτερίας ἦλθον πολιορκούμενοι ὥστε . . . 10, 38 § 2 ἃς (sc. γυναῖκας καὶ θυγατέρας) αὐτὸς παρειληφώς νῦν, . . ., οὕτω τετηρηκέναι τὴν πίστιν ὡς οὐδ' ἂν αὐτοὺς ἐκείνους τηρῆσαι, πατέρας ὑπάρχοντας. 22, 4 § 2 ὅτι καθ' ἓνα πόλεμον, τὸν πρὸς Καρχηδονίους, ἐτήρησε τὴν πίστιν . . . (with which cf. in § 3, Πλεύρατον δέ, πράξαντα μὲν ἀπλῶς οὐδέν, διαφυλάξαντα δὲ μόνον τὴν πίστιν . . .). Cf. *ibid.* 8 § 6.

On the other hand we find the Perfective διὰ-Compound used when it is insisted upon that the maintaining, the guard-

ing, was successfully continued up to some desired point. Cf. e. g. I) 7, 8 § 4 ἔτη γὰρ πεντήκοντα καὶ τέτταρα βασιλεύσας διетήρησε μὲν τῇ πατρίδι τὴν εἰρήνην, διεφύλαξε δὲ αὐτῷ τὴν ἀρχὴν ἀνεπιβούλευτον. 1, 45 § 14 οἱ δὲ Ῥωμαῖοι παρ' οὐδὲν ἐλθόντες τοῦ πάσας ἀποβαλεῖν τὰς παρασκευάς, τέλος ἐκράτησαν τῶν ἔργων καὶ πάντα διетήρησαν ἀσφαλῶς. 7, 8 § 7 διетήρησε δὲ πάντα καὶ τὰ μέρη τοῦ σώματος ἀβλαβῇ. 37, 3 § 6 διетήρησε τὸν ὅλον βίον πάσης ἐπιβουλῆς καὶ παντὸς οἰκείου μιάσματος ἁμοῖρον αὐτοῦ γενέσθαι τὴν βασιλείαν. 11, 19 § 3 συνέχων ὑφ' ἑαυτὸν . . . ἀστασίατα διетήρησε τοσαῦτα πλήθη καὶ πρὸς αὐτὸν καὶ πρὸς ἄλληλα. — In the one example, 5, 54 § 1, however, τὸ μὲν δέξιον κέρας τοῦ Μόλωνος διетήρησε τὴν πίστιν, the Compound would appear to differ in no degree from the corresponding use of the Simplex discussed under (β) above.

II) In the Present and Future stem of the διὰ-Compound we have as exx. e. g. 4, 65 § 5 τὸ μὲν πρῶτον ἐπεβάλοντο διατηρεῖν τὴν ἄκραν τὴν ἐν τοῖς Οἰνιάδαις, ἀσφαλικάμενοι τείχεσι . . ., συνεγγίζοντος δὲ τοῦ Φιλίππου καταπλαγέντες ἐξέχωρσαν. 1, 7 § 7 χρόνον μὲν τινα διетήρουν τὴν πόλιν καὶ τὴν ἑαυτῶν πίστιν. 4, 84 § 5 πρὸς δὲ τούτοις αὐτοὺς ἐλευθέρους, ἀφρουρήτους, ἀφορολογήτους, χρωμένους τοῖς ἰδίοις πράγμασι, διατηρήσει. In some exx., however, the Compound differs little from the Simplex (β) above. Cf. e. g. 3, 90 § 13 ἕως γὰρ τότε . . . οὐδεμία πόλις ἀπέστη . . . πρὸς Καρχηδονίους, ἀλλὰ διетήρουν τὴν πίστιν, καίπερ ἔνιαι πάσχουσαι κακῶς. Cf. 4, 23 § 1, 30 § 7.

The σύν-Compound occurs in the Aorist, clearly in a Perfective sense, in 15, 34 § 6, παραλαβὼν εὐφυνέστατον καιρὸν μετὰ τὸν ἐκείνου θάνατον πρὸς τὸ συντηρῆσαι τὴν ἐξουσίαν . . ., and the Present stem of the same occurs in a sense to which the Perfective notion is at least not inappropriate in two exx., 4, 60 § 10 ἐχρῆν γὰρ τὴν μὲν ἰδίαν χρεῖαν μὴ παραλιπεῖν, εὐκαιροῦντας δὲ δὴ καὶ δυναμένους, τά γε πρὸς τὴν κοινὴν πολιτείαν δίκαια συντηρεῖν, and 31, 6 § 5 ἡ δὲ κύκλιτος . . . οὐτ' ἀπέβριπτε τὰς διαβολάς, οὐτ' ἐξέφαινε τὴν ἑαυτῆς γνώμην, ἀλλὰ συνετήρει παρ' ἑαυτῇ. In 10, 44 § 9, however, there is no Perfective force traceable in the Compound, . . . ἐν οἷς (sc. τόποις) ἑκάτεροι μέλλουσι συντηρεῖν τὰς πυρρείας ("to watch for the fire-signals").

Note. In Thucydides we have several Constativ Aorists, in the sense of "to watch, to wait, for", but no exx. of the Perfective Compound. Cf. e. g. 1, 65 § 1 *ἔυνεβούλευε* . . . *ἄνεμον τηρήσας* τοῖς ἄλλοις *ἐκπλεῖσθαι*, (1, 134 § 2, 3, 22 § 1, 5, 82 § 2, 8, 108 § 4 etc.), with such an ex. of the Present stem as 4, 110 § 2 . . . *ἐτήρουν* τὴν πρός-οδον, καὶ ὡς ἤσθοντο παρόντα, *ἐσκομίζουσι* . . .

9. νοέω.

The Present stem of the Simplex is used in the purely Imperfective sense of "to conceive of, to imagine" etc., e. g. 2, 14 § 7 *παρὰ δὲ τὴν προειρημένην παρώρεια*, ἣν δεῖ *νοεῖν* ὡς ἂν εἰ βάσιν τοῦ τριγώνου . . . 4, 40 § 6 τὸ πεπερασμένον ἐν ἀπείρῳ χρόνῳ *συνεχῶς γιγνόμενον ἢ φθειρόμενον*, *κἂν κατ' ἐλάχιστον γίγνηται*, (τοῦτο γὰρ *νοεῖσθω* νῦν ..). (With regard to the example in 2, 14 § 3, it is probably preferable to read, with Schweighäuser, *κατανοεῖν* instead of *κατὰ τὸ νοεῖν*).

Of the Aorist of the Simplex four exx. only occur. Of these two are clearly Constativ, viz. 9, 21 § 10 *εἰ γὰρ νοήσαι* τις εἰς ὕψος ἀνατεταμένας τὰς ἐν τοῖς κλίμασιν οἰκίας οὕτως ὥστε πάσας ἰσοῦσαι ὑπάρχειν, φανερόν ὡς . . . ἴσον καὶ παράλληλον ἔσται . . ., and 35, 1 § 6 καθόλου γὰρ εἴ τις *διανοηθεῖ* πύρινον πόλεμον, οὐκ ἂν ἕτερον ἢ τοῦτον νοήσῃ. In the two other exx., however, a Perfective meaning ("to realize, to grasp the fact that" etc.) would appear to be more natural; it is noteworthy, however, that in each case a Perfective *κατιδών* closely precedes the *νοήσας*, and this may conceivably account for the absence of the preposition in the latter. Thus we have 1, 49 § 8 *κατιδών* Ἀτάρβας, τὸ μὲν πρῶτον ἐξενίσθη διὰ τὸ παράδοξον· ταχὺ δ' ἐν αὐτῷ γινόμενος καὶ *νοήσας* τὸν ἐπίπλουν τῶν ὑπεναντίων, ἔκρινε παντὸς ἔργου πείραν λαμβάνειν, and 2, 26 § 2 . . . *κατιδόντες* τὰ πυρὰ καὶ *νοήσαντες* τὸ γεγονός οἱ *συμπεφευγότες* ἐπὶ τὸν λόφον. On the other hand there are almost innumerable exx. of the *συν*- and *κατὰ*-Compounds in the Perfective meaning "to come to know", (hence "to realize, to divine, to notice, to grasp" etc.), e. g. 1) 7, 17 § 7 *συνθεωρῶν* ἐκ τῆς ἄκρας τὸ περὶ τοὺς ὑπεναντίους κίνημα *παρηλλαγμένον* τῆς *συνηθείας*, ἐπὶ πολὺ διηπορεῖτο *δυσχρηστούμενος* καὶ *συννοῆσαι* τὸ γινόμενον οὐδαμῶς *δυνάμενος* (i. e. he could manage to see the state of affairs visually but could not grasp its meaning mentally), 4, 69 § 2 ὁ μὲν οὖν Εὐριπίδας *συννοήσας* τὸ γεγονός ἐκ τῶν προσηγημένων . . . 1, 48

§ 3 συννοήσαντές τινες τῶν Ἑλληνικῶν μισθοφόρων τὴν ἐπιτηδειότητα τῆς περιστάσεως πρὸς τὴν τῶν ἔργων διαφθοράν... 2, 67 § 4 ἐν ᾧ καιρῷ συννοήσας τὸ γενόμενον, ἅμα δὲ προορώμενος τὸ μέλλον... 1, 30 § 9 συννοήσαντες γὰρ οἱ τῶν Ῥωμαίων ἡγεμόνες ἐμπείρως ὅτι τὸ πρακτικώτατον καὶ φοβερώτατον τῆς τῶν ὑπεναντίων δυνάμεως ἡχρείωται διὰ τοὺς τόπους... 1, 65 § 8... τὰς αἰτίας ἐκ τῶν ἐν ἐκείνοις τοῖς καιροῖς πεπραγμένων κατανοήσκει (sc. ἄν τις) δι' ἧς... συνέστη... πόλεμος 3, 6 § 12 ἐξ ᾧ Φίλιππος κατανοήσας καὶ συλλογισάμενος τὴν Περσῶν ἀνανδρίαν καὶ ῥαθυμίαν καὶ τὴν αὐτοῦ καὶ Μακεδόνων εὐεξίαν ἐν τοῖς πολεμικοῖς, etc.

II) In the Present stem, 1, 64 § 2 οὐ μὴν ἀλλὰ περὶ μὲν ταύτης τῆς ἀπορίας σαφῶς ἐξέσται τὰς αἰτίας κατανοεῖν ὅταν... 17, 13 § 7 ἐξ αὐτῶν τῶν ἐνεστώτων ῥαδίως ἔσται τὸ λεγόμενον κατανοεῖν. 30, 4 § 3 κατανοοῦντες ἐκ τῶν ἐντεῦξεν κοινῇ καὶ κατ' ἰδίαν τὴν ὑφώρασιν καὶ τὴν ἀλλοτριότητα τῶν ἀνθρώπων τὴν πρὸς αὐτοῦς... 3, 92 § 10 Φάβιος δὲ κατανοῶν αὐτοῦ τὴν ἐπιβολήν, ὅτι προχειρίζεται ποιεῖσθαι τὴν ἐπάνοδον ἥπερ ἐποιήσατο καὶ τὴν εἴσοδον, καὶ θεωρῶν τοὺς τόπους στενοὺς ὄντας... 5, 36 § 2 κατανοῶν ὁ Σωσίβιος τὸν Κλεομένην δεόμενον μὲν τῆς ἐκ τῶν βασιλέων ἐπικουρίας, ἔχοντα δὲ γνώμην καὶ πραγμάτων ἀληθινῶν ἔννοιαν. Cf. 1, 2 § 8, 12 § 9, 2, 24 § 17, 47 § 5, 14 § 3, 3, 81 § 10 διόπερ εἴ τις δύναίτο συννοεῖν τὰ περὶ τοὺς πέλας ἀμαρτήματα καὶ τῇδὲ που προσιέναι τοῖς ὑπεναντίοις, ἢ μάλιστα...

Difficulty is presented by 9, 28 § 8... τίνα τρόπον αὐτὴν διέφθειρε, πάντας ὑμᾶς οἶμαι κατανοεῖν, where the meaning of κατανοεῖν seems to be "have thorough knowledge of, be fully aware of"; this sense is of course not Perfective but should perhaps be explained from the material force of κατὰ-.

Note. No exx. of the Simplex are quotable from Thucydides, and of the κατὰ-Compound he has only some half dozen instances, and of the ἔνν-Compound none at all. Thus we have 2, 102 § 5 ὁ δ' ἀπορῶν, ὡς φαί, μόλις κατενόησε τὴν πρόσχωσιν ταύτην τοῦ Ἀχελῷου. 1, 138 § 1 τῆς Περσίδος γλώσσης ὅσα ἡδύνατο κατενόησε καὶ τῶν ἐπιτηδευμάτων τῆς χώρας. 2, 3 § 2 πράσσοντες δὲ πως ταῦτα κατενόησαν οὐ πολλοὺς τοὺς Θηβαίους ὄντας. Cf. 3, 66 § 1. So also in the sense of "to take into consideration", in 1, 126 § 3 εἰ δὲ ἐν τῇ Ἀττικῇ ἢ ἄλλοθι που ἡ μεγίστη ἐορτὴ εἴρητο, οὔτε ἐκείνος ἔτι κατενόησε τό τε μαντεῖον οὐκ ἐδήλου, and in the Present stem

of the Compound in 3, 59 § 1 .. ἐπικλασθῆναι τῇ γνώμῃ οἴκτωι, ῥώφρονι λαβόντας, μὴ ὦν πειρόμεθα μόνον δεινότητα κατανοοῦντας, ἀλλ' οἶοι .. ἂν ὄντες πάθοιμεν.

In Xenophon the Compound is frequent; a few exx., therefore, may suffice, e. g. Cyr. 8, 1 § 14, 4, 1 § 3 ἐστ' ἔφθασεν ἔξω βελῶν τὴν τάξιν ποιήσας πρὶν τοὺς πολεμίους κατανοῆσαι ὅτι ἀνεχωροῦμεν. Anab. 7, 7 § 43 ἀλλ' εἰ μήτ' ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γνῶναι, .. ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντως κατανόησον· παρήχθα γὰρ καὶ ἤκουες ἃ ἔλεγον. So also in the Present stem in Cyr. 1, 6 § 44 μήτε καυτῷ .. μήτε στρατιᾷ κινδυνεύσης, κατανοῶν ὡς ἄνθρωποι μὲν αἰροῦνται πράξεις εἰκάζοντες, εἰδότες δὲ οὐδὲν ἀπὸ ποίας ἔσται αὐτῶν τάχαθ', etc., with which cf. the Durative Simplex in Anab. 5, 6 § 28, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα ἔσεσθαι καὶ ἐμοί.

In Homer the Perfective use of the Aorist Simplex has been sufficiently discussed above.

10. λογίζομαι.

The Present stem of the Simplex occurs in the essentially Durative meanings "to reason, consider, be of opinion, take account of", etc. Cf. e. g. 3, 80 § 5 πάντα δ' ἐμφρόνως ἐλογίζετο ταῦτα καὶ πραγματικῶς ("in all this his reasoning was wise and statesmanlike"), with which we may contrast the Perfective Compound in § 4 *ibid.* συνελογίζετο διότι ... τὰ μὲν ἄγωνιῶν τὸν ἐπιτωθασμὸν τῶν ὄχλων οὐ δυνήσεται ... περιορᾶν δρουμένην τὴν χώραν ... ("he came to the conclusion that" ..). Cf. again 4, 71 § 6 ἅμα δὲ ταῦτα λογιζόμενοι διηπίστουν ἀλλήλοις ("as they thought of, considered, all this .."). 3, 79 § 2 .. ἀφροντίστως εἶχε περὶ παντὸς τοῦ κευοφόρου, λογιζόμενος ὡς .. ἡττηθεὶς μὲν οὐ προσδεῖσεται τῶν ἀναγκαίων ("arguing that, holding that"). 10, 4 § 3 λογιζόμενος ἐκ τῆς τοῦ πλήθους φορᾶς, οὐκ εὐμαρῶς τὸν ἀδελφὸν ἐπιζόμενον τῆς ἀρχῆς ("being aware that ..."), as compared with the Compound in 10, 5 § 6 ἀλλὰ ὑπάρχων εὐεργετικὸς καὶ μεγαλόδωρος ... συνελογίσατο τὴν τοῦ πλήθους πρὸς αὐτὸν εὐνοίαν ("he had gauged, divined, his popularity ..."). Note also 29, 6 § 5 τῷ δὲ Περσεῖ τὸν Αἰμίλιον ἀτρεμοῦντα κατὰ χώραν ὁρῶντι καὶ μὴ λογιζομένῳ τὸ γιγνόμενον, ... αὐτόμολος ἦκε μηνύων ("seeing that Aemilius did not move and was not taking account of what was going on"). Of the Constative Aorist two exx. occur; — 10, 29 § 1 διαναπαύσας τὴν δύναμιν καὶ λογισάμενος ὡς ("considering within himself that, reflecting that"), εἰ μὲν οἷος ἦν Ἀρκάκης διὰ μάχης κρίνεσθαι πρὸς

εφᾶς, οὐτ' ἂν ἐξεχώρει . . . ἐπειδὴ δ' ἐκχωρεῖ, δῆλός ἐστι τοῖς ὀρθῶς σκοπομένοις ἐπ' ἄλλης γνώμης ὤν. 8, 5 § 3 ἐν ἡμέραις πέντε διὰ τὴν πολυχειρίαν κατήλπισαν καταταχέειν ἐν τῇ παρασκευῇ τοὺς ὑπεναντίους, οὐ λογιζάμενοι τὴν Ἀρχιμήδους δύναμιν . . . ("not considering, not taking account of, the genius of . . .").

The Perfective *cūn*-Compound, however, is frequent in the sense of "to come to a conclusion, to infer, devise, divine", etc. I) 9, 30 § 8 λίαν δ' εὐμαρῶς ἐστι συλλογίσασθαι τὸ μέλλον ἐκ τῶν γεγονότων. 1, 63 § 8 εἰ δέ τις βουλευθείη συλλογίσασθαι τὴν διαφορὰν τῶν πεντηρικῶν πλοίων πρὸς τὰς τριήρεις. 5, 1 § 8 συλλογισάμενος ἐκ τῶν προειρημένων τὴν ἄγνοιαν τῶν περὶ τὸν Ἀπελλὴν καὶ Λεόντιον. 3, 98 § 3 *συνελογίσατο* παρ' ἑαυτῷ περὶ τῆς τῶν ὁμήρων προδοσίας συλλογισμὸν Ἰβηρικὸν καὶ βαρβαρικόν. 6, 10 § 2 ἐκεῖνος γὰρ ἕκαστα τῶν προειρημένων συννοήσας ἀναγκαίως καὶ φυσικῶς ἐπιτελούμενα, καὶ συλλογισάμενος ὅτι πᾶν εἶδος πολιτείας ἀπλοῦν καὶ κατὰ μίαν *συνεσθηκὸς* δύναμιν ἐπισφαλὲς γίνεται . . . etc. etc.

II) The Present stem of the Compound is also frequent. Cf. e. g. 3, 7 § 5 τί δ' (sc. ὄφελος) ἀνδρὸς πραγματικοῦ μὴ δυναμένου *συλλογίζεσθαι* πῶς καὶ διὰ τί καὶ πόθεν ἕκαστα τῶν πραγμάτων τὰς ἀφορμὰς εἴληφεν; 2, 26 § 4 ἀφορῶντες τὰ πυρὰ τῆς νυκτὸς καὶ *συλλογίζόμενοι* τὴν παρουσίαν τῶν πολεμίων, *συνῆδρευον*. 15, 4 § 10 ἐσκοπεῖτο, παρ' αὐτῷ *συλλογίζόμενος*, οὐχ οὕτω τί δέον παθεῖν Καρχηδονίου ὡς τί δέον ἦν πράξει Ῥωμαίους. 1, 60 § 7 τὸ μὲν πρῶτον διηπόρει τί δεῖ χρήσθαι τοῖς παροῦσι *συλλογίζόμενος* δ' ὡς, ἐὰν μὲν παραβάλληται χειμῶνος ὄντος, πρὸς Ἀννωνα ποιήσεται τὸν ἀγῶνα . . . Cf. 3, 95 § 4, 1, 44 § 1, 2, 52 § 7 etc.

Note. In Thucydides the *cūn*-Compound does not occur. Of the Aorist of the Simplex we find two examples, the one Perfective, viz. 6, 18 § 4 *λογισάμενοι* οὖν τάδε μᾶλλον αὐξήειν, ἐπ' ἐκεῖνα ἦν ἴμεν, ποιῶμεθα τὸν πλοῦν ("concluding that", "making up our minds that . . ."), and the other Constative, 6, 31 § 5 εἰ γάρ τις ἐλογίσατο τὴν τε τῆς πόλεως ἀνάλωσιν δημοσίαν καὶ τῶν στρατευομένων τὴν ἰδίαν, πολλὰ ἂν τάλαντα εὐρέθη ἐκ τῆς πόλεως τὰ πάντα ἐξαγόμενα ("if any one had made calculation of"). With the latter we should cf. the probable Constative in Xenophon, Cyr. 8, 2 § 18 εἰς μὲν τοίνυν καὶ οὗτος ἤδη θησαυρὸς ἡμῖν, ὦ Κροΐσε· τοὺς δ' ἄλλους καταθεῶ καὶ λόγισι πόσα ἐστὶν ἔτοιμα χρήματα, ἦν τι δέωμαι χρῆσθαι. λέγεται δὲ *λογίζόμενος* ὁ Κροΐσος . . εὐρεῖν.

11. *μανθάνω*.

The two Imperfective meanings of the Simplex are well illustrated by α) 4, 20 § 11 καὶ τῶν μὲν ἄλλων μαθημάτων ἀρνηθῆναι τι μὴ γινώσκειν οὐδὲν αἰσχρὸν ἡγούνται, τὴν γε μὴν ψδὴν οὐτ' ἀρνηθῆναι δύνανται διὰ τὸ κατ' ἀνάγκην πάντας *μανθάνειν* (cf. *ibid* § 9), ("because all are compelled to study it"), and (β) 6, 59 § 4 τὸ γὰρ *μανθάνειν* ἀψευτεῖν πρὸς τοὺς θεοὺς ὑπόθυσις ἐστὶ τῆς πρὸς ἀλλήλους ἀληθείας ("to know how to . . ., i. e. to possess the knowledge how to . . .").

The Aorist Simplex occurs about equally in the Constative and in the Perfective sense. Constative are 3, 32 § 10 ἀλλ' ὅσῳ διαφέρει τὸ μαθεῖν τοῦ μόνον ἀκοῦσαι, τοσοῦτω καὶ τὴν ἡμετέραν ἱστορίαν ὑπολαμβάνω διαφέρειν τῶν ἐπὶ μέρους συντάξεων ("just as studying a thing differs from merely hearing about it"). 1, 63 § 4 πόλεμος ὧν ἡμεῖς ἴσμεν ἀκοῇ μαθόντες. 2, 38 § 1 πρῶτον δὲ πῶς ἐπεκράτησε καὶ τίνι τρόπῳ τὸ τῶν Ἀχαιῶν ὄνομα κατὰ πάντων Πελοποννησίων, οὐκ ἄχρηστον μαθεῖν ("it will not be without use for us to know . . ."). 2, 14 § 2 ἡγοῦμαι γὰρ τὴν περὶ αὐτῶν ἱστορίαν οὐ μόνον ἀξίαν εἶναι γνώσεως καὶ μνήμης, ἀλλὰ καὶ τελέως ἀναγκαίαν, χάριν τοῦ μαθεῖν τίσι μετὰ ταῦτα πιστεύσας ἀνδράσι καὶ τόποις Ἀννίβας ἐπεβάλετο καταλύειν τὴν Ῥωμαίων δυναστείαν ("in order that we may understand . . ."). Perfective, on the other hand, is 3, 58 § 8 ἔτι δὲ χαλεπώτερον τὸ περὶ τῶν ὀραθέντων διὰ λόγου τι γινῶναι καὶ μαθεῖν διὰ τὸ τῆς φωνῆς ἐξηλλαγμένον ("to learn and find out . . ."). Cf. 3, 32 § 8 ταῦτα δὴ πάντα διὰ μὲν τῶν γραφόντων καθόλου δυνατόν ἐπιγινῶναι καὶ μαθεῖν, and 6, 2 § 3 (cited from Büttner-Wobst's edition).

On the other hand we have not infrequent exx. of the κατὰ-Compound in the Perfective sense ("to become aware of, find out", etc.). 2, 56 § 5 . . . ἔσται δὲ πάντως ἀρκοῦντα ταῦτα πρὸς τὸ καὶ τὴν ὅλην αὐτοῦ προαίρεσιν καὶ δύναμιν ἐν τῇ πραγματείᾳ καταμαθεῖν. 2, 15 § 7 τό γε μὴν πλήθος τῶν ἀνδρῶν, καὶ τὸ μέγεθος καὶ κάλλος τῶν σωματίων, ἔτι δὲ τὴν ἐν τοῖς πολέμοις τόλμαν, ἐξ αὐτῶν τῶν πράξεων σαφῶς ἔσται καταμαθεῖν. 3, 76 § 9 ταχὺ δὲ συνεῖς τὸ γεγονός Ἀσδρούβας, ἦκε παραβοηθῶν διαβάς τὸν Ἰβηρα ποταμόν. καὶ καταμαθὼν ἀπολελειμμένους τοὺς ἀπὸ τοῦ στόλου τῶν Ῥωμαίων ραθύμως καὶ κατατεθαρρήκτως ἀναστρεφομένους διὰ τὸ προτέρημα τῶν

πεζικῶν στρατοπέδων. 9, 12 § 2 εὐχερὲς τῷ βουλομένῳ καταμαθεῖν ἐκ τῶν ἤδη γεγονότων. Cf. 5, 11 § 7, 7, 12 § 4.

Note. In Thucydides an example of the Present stem of the Simplex occurs in 6, 40 § 1 ἀλλ' ἔτι καὶ νῦν, ὡ πάντων ἀξυνετώτατοι, εἰ μὴ μανθάνετε κακὰ σπεύδοντες, ἢ ἀμαθέστατοι ἔστε ὧν ἐγὼ οἶδα Ἑλλήνων, ἢ ἀδικώτατοι, εἰ εἰδότες τολμᾶτε ("if you are not aware that"). Of the κατὰ-Compound no trace is found in Thucydides, but the Aorist of the Simplex occurs frequently in a Perfective sense, cf. e. g. 1, 42 § 1 ὧν ἐνθυμηθέντες καὶ νεώτερός τις παρὰ πρεσβυτέρου αὐτὰ μαθῶν . . . ("getting to know about it from . . ."). 3, 24 § 3 ἐσπένδοντο . . . , μαθόντες δὲ τὸ ἀληθὲς ἐπαύσαντο. 6, 62 § 1 . . . βουλόμενοι . . . κατασκέψασθαι τῶν Σελινουντίων τὰ πράγματα καὶ τὰ διάφορα μαθεῖν τὰ πρὸς Ἑγεταίους. 7, 42 § 3 ἱκανοὶ γὰρ αὐτοὶ οἰόμενοι εἶναι ἅμα τ' ἂν ἔμαθον ἥσους ὄντες καὶ ἀποτετελιχισμένοι ἂν ἦσαν. 7, 8 § 2 νομίζων οὕτως ἂν μάλιστα τὴν αὐτοῦ γνώμην μηδὲν ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν μαθόντας τοὺς Ἀθηναίους βουλευσασθαι περὶ τῆς ἀληθείας. Cf. 2, 87 § 3, 6, 40 § 1, 1, 36 § 3.

On the other hand μαθεῖν is perhaps Constative in such exx. as 6, 90 § 1 περὶ δὲ ὧν ὑμῖν τε βουλευτέον καὶ ἐμοί, εἴ τι πλέον οἶδα, εἰσηγητέον, μάθετε ἤδη, (where μάθετε practically means "listen, give your attention to"). 6, 91 § 1 ὥς δέ, εἰ μὴ βοηθήσετε, οὐ περιέσται τάκει, μάθετε ἤδη. Cf. 1, 40 § 1 ὥς δ' οὐκ ἂν δικαίως αὐτοὺς δέχοισθε μαθεῖν χρή. So also in the meaning "to know, to be aware of", for which cf. 4, 126 § 3 βαρβάρους δὲ . . . μαθεῖν χρή, ἔξ ὧν τε προηγήνισθε . . . καὶ ἀφ' ὧν ἐγὼ εἰκάζω . . . , οὐ δεινούς ἐσόμενους, and perhaps also 1, 34 § 1 ἦν δὲ λέγωσιν ὥς οὐ δίκαιον τοὺς σφετέρους ἀποίκους ὑμᾶς δέχεσθαι, μαθόντων ὥς πᾶσα ἀποικία εὐ μὲν πάσχεια τιμᾷ τὴν μητρόπολιν ("we would have them to know that . . .").

In Xenophon also exx. of both the Constative and the Perfective are found. Cf. e. g. α) Constative, Cyr. 4, 3 § 11 καὶ πότερα παῖδες εἰσι φρονιμώτεροι ὥστε μαθεῖν . . . ἢ ἄνδρας, (as compared with the Durative in § 12 ἀλλὰ μὴν χολή γε ἡμῖν μανθάνειν ὅση οὔτε παισὶν οὔτε ἄλλοις ἀνδράσιν). Cyr. 1, 6 § 44 μάθε δέ μου καὶ τάδε τὰ μέγιστα, (as compared with 8, 7 § 24 εἰ δὲ μὴ (sc. ἐγὼ ὑμᾶς ἱκανῶς διδάσκω), παρὰ τῶν προγεγενημένων μανθάνετε), and β) Perfective, e. g. Hell. 5, 4 § 36 γιγνώσκων δ' ὅτι εἰ μὴ τις προκαταλήψοιτο τὸν Κιθαιρῶνα, οὐ ῥάδιον ἔσται εἰς τὰς Θήβας ἐμβαλεῖν, μαθὼν πολεμοῦντας τοὺς Κλητορίου τοῖς Ὀρχομενίοις . . . , ἐκοινολογήσατο αὐτοῖς. Cf. Anab. 5, 2 § 25. Cyr. 6, 2 § 3.

In contrast to the relations in Thucydides, however, we find the Perfective Compound very frequently in Xenophon. A few exx. may suffice. Cf. e. g. I) Anab. 2, 3 § 11 καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὥς ἐπεστάται, 3, 1 § 44 ἃ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, (ἐν τοιοῦτῳ γὰρ ἔσμεν), αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι . . . ("it is for us now to recognize these facts"). 5, 8 § 14 καθεζόμενος συχρὸν χρόνον, κατέμαθον ἀναστὰς μόλις καὶ τὰ σκέλη μόλις ἐκτείνας. Cf. Cyr. 6, 2 § 41, 1, 3 § 10, Anab. 7, 2 § 18 etc.

II) Exx. of the Present stem are rarer. Cf. however, Cyr. 6, 2 § 2 καὶ γὰρ οἱ μὲν δούλοις ἐοικότες κατὰσκοποι οὐδὲν ἄλλο δύναται εἰδότες ἀπαγγέλλειν ἢ ὅσα πάντες ἴσασιν· οἱ δὲ οἰοίμην ὑμεῖς ἄνδρες πολ-
λάκις καὶ τὰ βουλευόμενα καταμανθάνουσιν. 6, 3 § 5 καὶ τὰ πρόσω
αὐ ἐφορῶντες ἐδόκουν καταμανθάνειν μετεωριζόμενον καπνὸν ἢ κο-
νιορτόν. Hell. 7, 5 § 9 ἐπεὶ οὖν κατεμάνθανε περὶ μὲν τὴν Μαντί-
νειαν τοὺς ἀντιπάλους πεφυλαγμένους, μεταπεμπομένους δὲ Ἀγχιλαὸν . . .
καὶ ἤσθετο ἐξεστρατευμένον τὸν Ἀγχιλαὸν . . .

In Homer the only example of the Aorist Simplex which occurs in the Iliad would seem to bear a Perfective meaning, viz. Z 444 οὐδέ με θυμὸς ἄνωγεν (sc. to shun the fight), ἐπεὶ μάθον ἔμ-
μεναι ἐσθλός | αἰεὶ καὶ πρῶτοι καὶ μετὰ Τρῳεσσὶ μάχεσθαι ("since I have
learnt" . . .). The Compound does not occur.

12. τελῶ.

The Durative τελεῖν is used in the meaning "to do, perform", (hence of the regular payment of tribute, the fulfilment of a term of service, and the like), while the Compound συντελεῖν is reserved for the Perfective meaning "to accomplish, to carry into effect" etc.

Exx. of the Present stem of the Simplex are not of very frequent occurrence. Cf. e. g. 2, 56 § 16 οὕτως ἐν παντὶ τὸ τέλος κείται τῆς διαλήψεως ὑπὲρ τούτων οὐκ ἐν τοῖς τελου-
μένοις ἀλλ' ἐν ταῖς αἰτίαις καὶ προαιρέσεσι τῶν πραττόντων καὶ
ταῖς τούτων διαφοραῖς ("not in the actions themselves, but in their causes and the motives of the doers"). It seems better to keep this meaning than to read, with Schweighäuser, οὐκ ἐν τοῖς συντελουμένοις. 6, 19 § 2 τοὺς δὲ πεζοὺς ἔξ καὶ δέκα δεῖ στρατείας τελεῖν ἐν τοῖς τετταράκοντα καὶ ἔξ ἔτεσιν ἀπὸ γενεᾶς. 4, 46 § 4 τέλος δ' ἠναγκάσθησαν ὀγδοήκοντα τά-
λαντα συγχωρῆσαι φόρον τελεῖν κατ' ἐνιαυτὸν ἕως εἰς Καύαρον.

The Aorist Simplex occurs only in the passive, and that not very frequently. Constatives are 23, 18 § 8 ταῦτα δ' ἐτε-
λέσθη ἐν Κυζίκῳ μετὰ τὴν διάλυσιν τὴν πρὸς Προυσίαν τὸν βασιλέα. 22, 15 § 6 ἐν ἡμέραις ρ' ἀφ' ἧς ἂν τὰ ὄρκια τε-
λεσθῇ. Perfectives, however, are 32, 21 § 5 τὰ δὲ κατὰ τὴν Ἡπειρον ἔτι ἐν ἀκαταστασίαις ἦν . . ., καθάπερ τοῖς ἐπάνω χρό-
νοις . . ., ἔξ οὗ συνέβη τελεσθῆναι τὸν πρὸς Περσέα πόλεμον ("since the completion of . . ."), and 35, 2 § 15 εἰ μὲν τι δεῖ ρήτὸν πρόστιμον ὑπομένειν τῆς ἀγνοίας, ἀναδέχεσθαι τοῦτο ἔφασαν· τελεσθέντος δὲ τοῦ προτάγματος . . . ἤξιουν . . .

The σύν-Compound is clearly Perfective in a large num-

ber of its occurrences; — I) 5, 14 § 10 ὁ δ' οὐ μόνον ἐνέβαλε μετὰ τῆς δυνάμεως, ἀλλὰ καὶ πᾶν ὃ προέθετο συντελεσάμενος ἀσφαλῶς ἐποίησато τὴν ἐπάνοδον. 7, 12 § 9 καὶ ταῦτα συντελεσθῆναι χωρὶς ὀπλων καὶ κινδύνων, ὃ πρότερον οὐ ῥαδίως ἂν εὔροι τις γεγονός. 5, 54 § 7 τὸ μὲν σῶμα τοῦ Μόλωνος ἀνασταυρῶσαι προσέταξε . . . ὃ καὶ παραχρῆμα συνετέλεσαν οἱ πρὸς τούτοις τεταγμένοι. 2, 38 § 5 χωρὶς γὰρ ταύτης οὔτε τῶν κατὰ λόγον οὔτε τῶν παρὰ λόγον εἶναι δοκούντων οὐδὲν οἶόν τε συντελεσθῆναι. 8, 4 § 3 τίνι τρόπῳ καὶ τίνι γένει πολιτείας τὸ παραδοξότατον καθ' ἡμᾶς ἔργον ἢ τύχη συνετέλεσεν; 1, 35 § 1 ἐν ᾧ καιρῷ πολλά τις ἂν ὀρθῶς ἐπισημαινόμενος εὔροι πρὸς ἐπανόρθωσιν τοῦ τῶν ἀνθρώπων βίου συντελεσθέντα.

II) In the Present stem 4, 81 § 3 ἐγίνετο πρὸς τὸ συντελεῖν τὴν ἐπίνοιαν. 3, 87 § 8 κᾷκεῖνοι μὲν ἐν πολλοῖς προσδέονται τῆς συγκλήτου πρὸς τὸ συντελεῖν τὰς ἐπιβολάς, οὗτος δ' ἐστὶν αὐτοκράτωρ στρατηγός. 1, 83 § 3 πεπεισμένος συμφέρειν ἑαυτῷ καὶ πρὸς τὴν ἐν Σικελίᾳ δυναστείαν κα' πρὸς τὴν Ῥωμαίων φιλίαν τὸ σῶζεσθαι Καρχηδονίους, ἵνα μὴ παντάπασιν ἐξῇ τὸ προτεθὲν ἀκονιτὶ συντελεῖσθαι τοῖς ἰσχύουσι. 14, 2 § 7 ἐπείσθη, διότι πρὸς τὸ συντελεῖν ἐστὶ τὰς διαλύσεις ὁ Σκιπίων (cf. *ibid.* § 10). Cf. 18, 22 § 6, 6, 16 § 2 and 12 § 4, 1, 57 § 7, 6, 15 § 8, 11, 14 § 2.

So frequent indeed is the use of the Perfective Compound in this verb, as compared with that of the Simplex, that cases occur in which the former is used where the latter would be at least equally appropriate. (Perhaps cf. the last example, 1, 35 § 1, cited for the Aorist of the Compound above). Indeed the inherent meaning of this verb makes it inevitable that the border-line between Durative and Perfective should sometimes be difficult to settle. Parallels may easily be found in Gothic, cf. e. g. John 12, 2, *haruh gawaurhtedun imma nahtamat jainar* ("they made him a supper there"). Thus we have e. g. 3, 112 § 9 δεινοὶ γὰρ ἐν ταῖς περιστάσεσι Ῥωμαῖοι καὶ θεοὺς ἐξιλάσασθαι κἀνθρώπους καὶ μηδὲν ἀπρεπὲς μηδ' ἄγεννὲς ἐν τοῖς τοιούτοις καιροῖς ἡγεῖσθαι τῶν περὶ ταῦτα συντελουμένων. 6, 53 § 1 ὅταν γὰρ μεταλλάξῃ τις . . ., συντελουμένης τῆς ἐκφορᾶς, κομίζεται . . . εἰς τὴν ἀγοράν . . . 4, 18 § 6 οὗ συμβάντος τινὲς μὲν τῶν Αἰτωλῶν διὰ ταύτης εἰσέπιπτον, τινὲς δὲ τὰς κλίμακας προσερείσαντες ἐβιάσαντο διὰ τούτων, καὶ κατελάμβανον τὸ τεῖχος. οἱ δ' ἐν τῇ πόλει πάντες ἐκπλαγεῖς

ὄντες ἐπὶ τοῖς συντελουμένοις . . . 2, 69 § 1 ἅμα δὲ τούτοις ὁ περὶ τοὺς ἱππεῖς συνετελείτο κίνδυνος . . . So too 5, 8 § 5 καθ' ἕκαστον γὰρ ἔτος ἀγοράς τε καὶ πανηγύρεις ἐπιφανεστάτας . . . ἐν τούτῳ τῷ τόπῳ συντελούντων. 2, 39 § 6. 21, 10 § 11 δι' ὧν (sc. τῶν Σαλίων) συμβαίνει τὰς ἐπιφανεστάτας θυσίας ἐν τῇ Ῥώμῃ συντελεῖσθαι τοῖς θεοῖς. 17, 16 § 3. 20, 8 § 4 τοὺς γάμους συντελῶν ἐν τῇ Χαλκίδι αὐτόθι διέτριψε τὸν χειμῶνα . . (cf. *ibid* § 1).

Note. In Thucydides no κατὰ-compounds occur, and the ἔν-Compound only twice, and then in the sense of "being rated together with", (with the meaning of ἔν- still completely recognizable). The Aorist of the Simplex is Perfective in the few instances of it that can be cited from Thucydides. Cf. 1, 93 § 4 τὸ δὲ ὕψος ἡμῖν μάλιστα ἐτελέεσθαι οὐ διανοοῖτο. 3, 2 § 1 τῶν τε γὰρ λιμένων τὴν χώραν καὶ τειχῶν οἰκοδόμησιν καὶ νεῶν ποίησιν ἐπέμενον τελεσθῆναι. 4, 78 § 5 ταύτῃ τῇ ἡμέρᾳ . . ἐς Φάρσαλον ἐτέλεσε. (With the latter compare the gnomic use of the Present stem in 2, 97 § 2). In Homer the Aorist Simplex is fully capable of expressing the Perfective meaning, and the ἐκ-Compound differs in no way from the Simplex.

13. πράσσω.

Typical examples of the purely Durative use of the Simplex are 1, 30 § 8 ἔμελλον διδάξειν τοὺς πολεμίους ὃ δέον ἦν πράττειν κατ' αὐτῶν. 3, 84 § 7 ἔπεσον οὖν τῶν Ῥωμαίων κατὰ τὸν αὐλῶνα σχεδὸν εἰς μυρίους καὶ πεντακισχίλιους, οὗτ' εἴκειν τοῖς παροῦσιν οὐτε πράττειν οὐδὲν δυνάμενοι ("unable to take any action"). 2, 47 § 7 προδήλως μὲν οὖν αὐτὸ πράττειν ἀσύμφορον ἡγεῖτο . . etc. etc. A difficult case is found in 32, 25 § 10 καὶ καταπειράσας τῆς Ἑλαιίας καὶ τινὰς προσβολὰς ποιησάμενος, οὐδὲν δὲ πράττειν δυνάμενος διὰ τὸ Σώανδρον . . εἰσεληλυθότα . . εἶργειν αὐτοῦ τὰς ἐπιβολὰς, ἀπῆρεν, in which the Simplex πράττειν appears to be used in the Perfective meaning, ("able to effect nothing").

Many exx. of an Aorist Constative parallel to the ordinary use of the Durative are found. Cf. e. g. 2, 58 § 13 . . οὐδὲ τὸ παρακείμενον ἠδυνήθη συνεπιστῆσαι, πῶς οἱ αὐτοὶ κατὰ τοὺς αὐτοὺς καιροὺς κυριεύσαντες Τεγεατῶν κατὰ κράτος οὐδὲν τῶν ὁμοίων ἔπραξαν (i. e. how it was that their conduct in the two cases was so entirely different). 5, 11 § 7 . . τίνα διάληψιν εἰκὸς ἦν Αἰτωλοὺς ἔχειν, εἰ τὰναντία τοῖς εἰρημένοις ἔπραξε. 3, 7 § 2 πᾶν δὲ καὶ πράξαι καὶ παθεῖν ὑπέσχεσαν διὰ τὴν ἐπι-

γενομένην ὀργήν . . 3, 3 § 2 . . ἐξηγησάμενοι . . τὸν Ῥωμαίων καὶ Φιλίππου πόλεμον, ὡς ἐπράχθη καὶ διὰ τίνων καὶ τί τὸ τέλος ἔσχε, etc. In other cases, again, we have exx. of the Aorist Simplex which, although at first sight they appear to differ but little from some exx. of the Perfective Compound, may yet be justified as Constatives by the fact that in them no stress whatever is laid upon the accomplishment of the 'doing'; they often, indeed, occur in phrases which are only the formal equivalent of some such note of time as "after this". Cf. e. g. 2, 11 § 17 ταῦτα δὲ πράξαντες καὶ τῷ Δημητρίῳ τοὺς πλείστους ὑποτάξαντες τῶν Ἰλλυρίων . . ἀνεχώρησαν. 1, 7 § 4 . . οὐς μὲν ἐξέβαλον τῶν πολιτῶν, οὐς δ' ἀπέσφαξαν. πράξαντες δὲ ταῦτα, τὰς μὲν γυναῖκας . . ὥς ποθ' ἡ τύχη διένειμε . . , οὕτως ἔσχον. Cf. also 1, 19 § 3, 4, 36 § 6.

In other cases, again, it is more natural to recognize a Perfective force in the Aorist Simplex, e. g. in 5, 11 § 8 αὐτῶς δὲ γινώσκοντας ὅθ' ὁ Φίλιππος τότε καὶ πράξαι κύριος ἦν ὁ βουληθείη, καὶ πράξας τὰ δεινότατα δικαίως ἂν ἐδόκει τοῦτο πεποιηκέναι . . . (Note that the participle, πράξας, is, however, Constative, all the emphasis lying on the τὰ δεινότατα). 5, 52 § 6 πράξας δὲ τὸ κριθέν ταχείαν ἐποιεῖτο . . τὴν πορείαν. 2, 3 § 8 οἱ μὲν οὖν Ἰλλυριοὶ πράξαντες τὸ συνταχθέν ὑπὸ τοῦ βασιλέως, καὶ διακομίσαντες τὴν ἀποσκευὴν . . ἐπὶ τοὺς λέμβους εὐθέως ἀνήγοντο, etc. 16, 31 § 4 ταῦτα δὲ προθέμενοι, καὶ πράξαντες ὁμοθυμαδὸν κατὰ τὸ δόγμα.

Of the Perfective Compounds with κατὰ- and διὰ- we have exx.; — 1) 4, 19 § 12 μέχρι γὰρ τούτου τὴν ἡσυχίαν ἦγε, . . . ἕως οὗ πάντα διαπραξάμενοι κατὰ τὰς αὐτῶν προαιρέσεις οἱ περὶ τὸν Σκόπαν καὶ Δωρίμαχον ἐπανήλθον. 2, 43 § 5 ἐπὶ δὲ τῆς αὐτῆς ἀρχῆς καὶ τὴν τῶν Μεγαρέων πόλιν διαπραξάμενος προσέειπε τοῖς Ἀχαιοῖς. 6, 54 § 2 ἀθανατίζεται μὲν ἡ τῶν καλόν τι διαπραξαμένων εὐκλεία. 5, 1 § 10 τῶν δὲ συγκαταθεμένων ἐτοίμως, εἰσελθὼν εἰς τοὺς Ἀχαιοὺς καὶ χρησάμενος συνεργοῖς τοῖς προειρημένοις, πάντα κατέπραξε τὰ πρὸς τὴν ἐπιβολήν ("he succeeded in carrying through all the necessary measures"). Cf. 4, 9 § 7, 16, 26 § 10, 4, 80 § 14, 4, 67 § 5. Cases in which the use of the Perfective Compound is not distinguishable by a very sharp line from that of some exx. of the Constative Aorist Simplex are, on the other hand, 4, 73 § 3 ταῦτα δὲ διαπραξάμενος ἦκε πεμπταῖος εἰς Ὀλυμ-

πίαν. 5, 18 § 1 ταῦτα δὲ διαπραξάμενος καὶ μείνας οὐδένα χρόνον ἐν τῇ Κορίνθῳ, παρήγγειλε . . ἀναζυγὴν. Cf. 14, 6 § 5 etc.

II) Of the Present stem of the Compound exx. are rare in Polybius; we have, however, 22, 16 § 1 καθ' ὃν καιρὸν ἐν τῇ Ῥώμῃ τὰ περὶ τὰς συνθήκας τὰς πρὸς Ἀντίοχον καὶ καθόλου περὶ τῆς Ἀσίας αἱ πρεσβεῖαι διεπράττοντο . . ., and 7, 4 § 7 ἀκμὴν τῶν περὶ Ἀγάθαρχον ἐν τῇ Καρχηδόνι τὰ προειρημένα διαπραττομένων, ἐπιτέμπει πρεσβευτάς . . . (i. e. as the envoys were just completing the arrangements).

Note. In Thucydides many exx. of the Aorist Simplex may be ranked as Constative, but many also are just as clearly Perfective. Cf. α) for the Constative 1, 3 § 4 οὐδὲν πρὸ τῶν Τρωϊκῶν . . ὁθρόοι ἔπραξαν, 1, 70 § 5 διὰ τὸ μήτε ἑορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πράξαι, 1, 70 § 2 τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πράξαι, 6, 28 § 2 καὶ οὐδὲν εἴη αὐτῶν ὅ, τι οὐ μετ' ἐκείνου ἐπράχθη. Cf. 6, 61 § 1, 7, 11 § 1, 8, 68 § 4, 1, 66 § 1, 1, 22 § 2, 6, 8 § 2, 8, 24 § 5, 1, 110 § 1, etc. etc.

So also in the sense of "to negotiate", "to arrange" etc. Cf. e. g. 3, 28 § 2 ἡ μὲν εὐμβασίς αὕτη ἐγένετο, οἱ δὲ πράξαντες πρὸς τοὺς Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων περιδεῖς ὄντες. 5, 43 § 2 οὐ μέντοι ἀλλὰ καὶ φρονήματι φιλονεικῶν ἡναντιοῦτο, ὅτι Λακεδαιμόνιοι διὰ Νικίου καὶ Λάχητος ἔπραξαν τὰς σπονδάς, ἑαυτὸν . . ὑπεριδόντες. Cf. 8, 68 § 3 δεδιώς τὸν Ἀλκιβιάδην καὶ ἐπιστάμενος εἰδότα αὐτὸν ὅσα ἐν τῇ Σάμῳ πρὸς τὸν Ἀκτῦοχον ἔπραξεν, etc. etc.

β) Perfective are 8, 91 § 1 ἐπειδὴ οἱ πρέσβεις οὐδὲν πράξαντες εὐματικὸν ἀνεχώρησαν, 2, 97 § 4 οὐ γὰρ ἦν πράξαι οὐδὲν μὴ διδόντα δῶρα. 1, 128 § 5 δυνατός δὲ δοκῶ εἶναι ταῦτα πράξαι μετὰ σοῦ βουλευόμενος. 1, 17 § 1 ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον. 8, 87 § 5 οὕτε ἀναλώσας πολλὰ τῶν βασιλέως, τὰ τε αὐτὰ ἀπ' ἐλασσόνων πράξας. 2, 11 § 2 ἡ γὰρ Ἑλλὰς πᾶσα . . ἐπῆρται . . εὐνοίαν ἔχουσα διὰ τὸ Ἀθηναίων ἔχθος πράξαι ἡμᾶς ἃ ἐπινοοῦμεν. Cf. 1, 70 § 4, 3, 59 § 2, 4, 68 § 6, 6, 79 § 3, 4, 3 § 1, 5, 50 § 5, etc. So probably also 3, 75 § 1 and 7, 68 § 3. Difficult exx. of the Present stem in a Perfective sense occur in 2, 101 § 3 καὶ ἐπειδὴ αὐτῷ οὐδὲν ἐπράσσετο ὦν ἔνεκα ἐσέβαλε . . ., and 3, 85 § 2 ἐπρεσβεύοντο δὲ . . περὶ καθόδου καὶ ὥς οὐδὲν αὐτοῖς ἐπράσσετο . . .

Of the Compounds in Thucydides, no exx. with κατὰ- occur and only a few with διὰ-. Cf. e. g. I) 1, 131 § 2 καὶ ἐς μὲν τὴν εἰρκτὴν ἐσπίπτει τὸ πρῶτον ἔπειτα διαπραξάμενος . . ἐξῆλθε. 4, 29 § 1 καὶ πάντα διαπραξάμενος ἐν τῇ ἐκκλησίᾳ καὶ ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν. 1, 87 § 4 καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου διαπραξάμενοι ταῦτα. The Perfective force is also obvious in 3, 82 § 9 ὥστε εὐσεβεῖα μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπεῖα δὲ λόγου οἷς εὐμβαίῃ ἐπιφθόνως τι διαπράξασθαι ἀμεινον ἤκουον.

II) In the Present stem the Perfective force is not obvious in 7, 40 § 2 καθ' ἡνυχίαν ἐκβάντες τὰ τε ἄλλα διεπράσσαντο καὶ τὰ ἀμφί

τὸ ἄριστον ("they busied themselves amongst other matters with the preparation of their meal"), nor yet again in its other occurrence, 5, 89 § 1 . . οὐθ' ὑμᾶς ἀξιοῦμεν ἢ ὅτι . . . ἢ ὡς . . . λέγοντας οἶσθαι πείσιν, τὰ δυνατὰ δ' ἐξ ὧν ἐκάτεροι ἀληθῶς φρονοῦμεν διαπραττέσθαι ("we should seek to accomplish only what is possible").

In Xenophon, on the other hand, although some Perfective instances of the Aorist Simplex occur beside the Constative ones, it is noteworthy that the use of the Perfective Compounds is very widely extended. A few examples only out of many can be adduced; — I) Cyr. 7, 4 § 9 οἱ μὲν Ἕλληνες . . πολλὰ δόντες δῶρα διεπράξαντο ὥστε εἰς μὲν τὰ τεῖχη βαρβάρους μὴ δέχεσθαι, δακμόν δὲ ἀποφέρειν. 4, 5 § 33 ἡμεῖς πειρασόμεθα παρῆναι, ὅταν τάχιστα διαπραξώμεθα ἃ κοί τ' ἂν καὶ ἡμῖν νομίζομεν πραχθέντα κοινὰ γενέσθαι ἀγαθὰ. 7, 5 § 76 μέγα μὲν γὰρ οἶμαι ἔργον καὶ τὸ ἀρχὴν καταπράξαι, πολὺ δ' ἔτι μείζον τὸ λαβόντα διασώσασθαι. 8, 1 § 3 ἡμεῖς δὲ ἂ νῦν ἀγαθὰ ἔχομεν διὰ τί ἄλλο μᾶλλον κατεπράξαμεν ἢ διὰ τὸ πείθεσθαι, etc. etc. Cf. also Hell. 3, 2 § 5, Cyr. 5, 4 § 10, in which, however, the Perfective force is less strongly marked.

II) Cyr. 2, 3 § 3 ὅταν . . ἄνθρωποι . . ἐν ἑαυτοῖς ἕκαστοι ἔχωσιν, εἰ μὴ αὐτὸς τις προθυμῆται, ὡς οὐδὲν ἐσόμενον τῶν δεόντων, ταχὺ πολλὰ καὶ καλὰ διαπράττονται· οὐδὲν γὰρ αὐτοῖς ἀργεῖται τῶν πράττεσθαι δεομένων. 8, 2 § 4 νομίζοντες αὐτοὺς ἐντίμους εἶναι καὶ ἱκανοὺς διαπράττειν ἣν τι δέονται. 4, 5 § 44 καὶ πῶς ἂν ἄλλως πλείω μὲν πράγματα ἔχοιμεν, μείω δὲ διαπραττοίμεθα ἢ οὕτως; Hell. 6, 4 § 21 πολυλαχοῦ τὸ τάχος μᾶλλον τῆς βίας διαπράττεται τὰ δέοντα. Cf. Hell. 3, 4 § 7, 7, 1 § 46, etc. Cyr. 8, 1 § 3 εἰ τοίνυν μέριστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν ἀγαθὰ . . .

In Homer the Compound would seem to be used in exactly the same way as the Simple verb. Cf. e. g. Ψ 364 οἱ δ' ὦκα διέπρησσαν πεδίοιο | νόσφι νεῶν ταχέως, with Ω 264 οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα | ταυτὰ τε πάντ' ἐπιθεῖτε, ἵνα πρῆσσωμεν ὁδοῖο. So also Odyssey ε 197 ῥηϊδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα | οὐ τι διαπρήξαιμι λέγων ἑμὰ κήδεα θυμοῦ, as compared with Iliad A 562 πρήξαι δ' ἔμπης οὔτι δυνήσεται . . .

14. κινδυνεύω.

The Durative meaning is frequent, "to be in danger be engaged in conflict, to fight" etc., and there are numerous occurrences of both the Constative Aorist Simplex and of the Present stem. Cf. e. g. 3, 110 § 6 (ἐπρωτέρουν) διὰ τὸ . . τοῖς Ῥωμαίοις ἀναμεμιγμένας τοῖς εὐζώνοις ὁμοσε κινδυνεύειν τινὰς σπείρας. 3, 109 § 9 οὕτως ἑαυτοὺς παραστήσασθε πρὸς τὴν μάχην ὡς τῆς πατρίδος οὐ κινδυνευούσης νῦν αὐτοῖς τοῖς στρατοπέδοις ἀλλὰ τοῖς ὅλοις. 3, 64 § 11 πάντων δὲ καὶ διὰ τὴν τοῦ λέγοντος πίστιν καὶ διὰ τὴν τῶν λεγομένων ἀλήθειαν

ἐκθύμως ἐχόντων πρὸς τὸ κινδυνεύειν. 1, 71 § 5 πρόσθεν μὲν γὰρ ὑπὲρ Σικελίας ἡμιφισβήτουν Ῥωμαίοις, τότε δὲ περὶ σφῶν αὐτῶν καὶ τῆς πατρίδος ἔμελλον κινδυνεύειν, πόλεμον ἀναλαμβάνοντες ἐμφύλιον, etc. etc.

With these cf. such Constative Aorists as 4, 12 § 6 πολλὸν μὲν χρόνον ἐκινδύνευσαν, τέλος δ' ἐτρέψαντο τοὺς συγκαθεστῶτας. 4, 8 § 10 χωρὶς δὲ παρατάξεως πρὸς καιρὸν καὶ τόπον κατ' ἄνδρα κινδυνεύσαι δύσχρηστοι καὶ βραδεῖς. 4, 12 § 13 μὴ γὰρ τούτου συμβάντος ἅπαντες ἂν ἐκινδύνευσαν διαφθαρῆναι παραλόγως. 1, 2 § 2 ἀλλ' ὁσάκις ἐτόλμῃσαν ὑπερβῆναι τοὺς Ἀσίας ὄρους, οὐ μόνον ὑπὲρ τῆς ἀρχῆς ἀλλὰ καὶ περὶ σφῶν ἐκινδύνευσαν. 1, 38 § 9 ἡ δὲ Παλαιὰ προσαγορευομένη τούτου συμβάντος ἐκινδύνευσεν. Cf. 2, 28 § 10, 55, § 4, 5, 40 § 2 etc.

The Perfective διὰ-Compound, on the other hand, is used in the meanings "to incur a danger, to risk a battle, to enter upon conflict", etc. I) Exx. of the Aorist of the Compound are rare; we have, however, 2, 64 § 4 εἰ μὲν οὖν συμβαίῃ μὴ δυνάμενον αὐτὸν ὑποφέρειν τὸν ἐπιρῥαπτικὸν τῶν ὄχλων ἐξελθεῖν καὶ διακινδυνεύσαι τοῖς παροῦσι ("venture a battle with the small force which he had"), and 2, 18 § 7 . . σπεύδοντες συμβαλεῖν καὶ διακινδυνεύσαι περὶ τῶν ὅλων ("and to risk a decisive conflict").

II) The Present stem of the Compound, on the other hand, is of frequent occurrence. Cf. such typical exx. as 3, 103 § 7 . . καὶ καθόλου πολὺν ὄντα πρὸς τῷ διακινδυνεύειν. 1, 84 § 9 μήτε διακινδυνεύειν τολμῶντας μήτε ἀποδρᾶναι δυναμένους. 11, 31 § 8 τῷ δὲ πλήθει τοιαύτη παρέστη προθυμία καὶ θάρσος, ὥστε παραπλησίους εἶναι πάντας ἐκ τῆς ἀπόψεως τοῖς ὁρώσι τοὺς πολεμίους, καὶ μέλλουσιν ὅσον οὕτω πρὸς αὐτοὺς διακινδυνεύειν. 3, 19 § 4 κρίναντες ἐκ παρατάξεως διακινδυνεύειν πρὸς τοὺς ἐπὶ τὸν λόφον ("to put it to the touch in a pitched battle"). 3, 117 § 5 κρείττον ἐστὶ . . ἡμίσεις ἔχειν πεζοὺς, ἱπποκρατεῖν δὲ τοῖς ὅλοις, μᾶλλον ἢ πάντα πάρις τοῖς πολεμίοις ἔχοντα διακινδυνεύειν. 2, 51 § 3 τὸ δὲ τρίτον ὁλοχερῶς ἔπτασαν ἐν τῇ Δυμαίᾳ . . . πανδημεὶ διακινδυνεύοντες ("when they engaged with all their forces"). 13, 3 § 5 ἡ καὶ τοὺς πολέμους ἀλλήλοις προὔλεγον καὶ τὰς μάχας, ὅτε προθοῖντο διακινδυνεύειν, καὶ τοὺς τόπους εἰς οὓς μέλλοιεν ἐξίεναι παραταξάμενοι. Cf. 17, 3 § 7 etc. 11, 29 § 5 οὐδὲ γὰρ

μετ' Ἀνδοβάλου ταχθέντες, ἱκανοὶ . . . πρὸς ἡμᾶς ἦτε διακινδυνεύειν μήτε καθ' ἑαυτοὺς ταττόμενοι ("not even in conjunction with Andobales were you strong enough to give battle against us"). 11, 20 § 6 χωρὶς γὰρ τῶν συμμάχων οὐκ ἀξιόχρεοι ἦσαν αἱ Ῥωμαῖκαὶ δυνάμεις αὐτῷ πρὸς τὸ διακινδυνεύειν· τὸ δ' ἐπὶ τοῖς συμμαχοῖς ἔχοντας τὰς ἐλπίδας ὑπὲρ τῶν ὄλων κινδυνεύειν, ἐπιφθαλὲς ἐδόκει.

Note. As exx. of α) the Constative use of the Aorist Simplex in Thucydides we may adduce, 3, 74 § 2 ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπιφόρος ἐς αὐτήν. 6, 40 § 1 ἡγῆσάμενοι . . . εἰ . . . ἄλλα βουλήσθε, καὶ τοῦ παντός κινδυνεῦσαι στερηθῆναι. 1, 20 § 3 βουλόμενοι πρὶν ἐυλληφθῆναι δράσαντές τι καὶ κινδυνεῦσαι (with which cf. the Present stem in 3, 53 § 3). Cf. perhaps also 3, 84 § 3. Cf. further, in the sense of "to fight", 6, 83 § 2 οὐ καλλιεπούμεθα ὥς . . . (ἄρχομεν) . . . ἐπ' ἐλευθερίᾳ τῇ τῶνδε μᾶλλον ἢ τῶν ἐμπάντων τε καὶ τῇ ἡμετέρᾳ αὐτῶν κινδυνεύσαντες. 1, 74 § 2 ἡξιώσαμεν . . . ἐβάντες ἐς τὰς ναὺς κινδυνεῦσαι.

β) For the Perfective, 2, 61 § 1 εἰ δ' ἀναγκαῖον ἦν ἢ εἴξαντας εὐθὺς τοῖς πέλας ὑπακοῦσαι ἢ κινδυνεύσαντας περιγενέσθαι ("or to win freedom at the cost of rushing into danger", with which cf. the Present stem in 2, 65 § 4 . . . μὴ ἐπικτωμένους ἐν τῷ πολέμῳ μηδὲ τῇ πόλει κινδυνεύοντας ἔφη περιέσσεσθαι, i. e. "if they would refrain from imperilling their city"). 4, 26 § 5 ὅσοι δὲ γαλήνῃ κινδυνεύσειαν ἡλίσκοντο (with which cf. also 7, 48 § 4), "all who made the venture . . .". 4, 91 § 2 βουλόμενος τὴν μάχην ποιῆσαι καὶ νομίζων ἄμεινον εἶναι κινδυνεύει ("thinking it better to incur the risk").

Of the Perfective διὰ-Compound Thucydides affords good illustration. Cf. e. g. I) 1, 63 § 1 ἡπόρησε μὲν ὅποτέρῃσε διακινδυνεύσει χωρήσας ἢ ἐπὶ . . . ἢ ἐς . . . 1, 142 § 4 πρὸς μὲν γὰρ ὀλίγας ἐφορμούσας κἄν διακινδυνεύσειαν. 7, 1 § 1 ἐβουλεύοντο εἴτ' ἐν δεξιᾷ λαβόντες τὴν Σικελίαν διακινδυνεύσασιν ἐσπλεῖσθαι . . . 5, 46 § 1 . . . ἐκείνοις δὲ δυστυχούσιν ὅτι τάχιστα εὖρημα εἶναι διακινδυνεύει. Cf. 4, 29 § 2, 7, 47 § 3. Contrast also 8, 79 § 2 ὑπεχώρησαν ἐς τὴν Σάμον, οὐ νομίσαντες τῷ πλήθει διακινδυνεῖσθαι περὶ τοῦ παντός ἱκανοὶ εἶναι with the Durative Simplex in 2, 100 § 4 τέλος ἡσυχίαν ἦγον, οὐ νομίζοντες ἱκανοὶ εἶναι πρὸς τὸ πλεόν κινδυνεύειν ("to maintain a conflict with . . .").

II) 4, 19 § 3 πεφύκασι . . . πρὸς . . . τὰ ὑπεραυχύντα καὶ παρά γνῶμην διακινδυνεύειν. 6, 99 § 2 . . . μάχαις μὲν πανδημεὶ πρὸς Ἀθηναίους οὐκέτι ἐβούλοντο διακινδυνεύειν. Cf. 7, 60 § 5, 8, 27 § 2. So also in an Effective sense, implying that the risk is encountered to its uttermost consequences, in 4, 19 § 1 ἄμεινον ἡγούμενοι ἀμφοτέροις μὴ διακινδυνεύεσθαι εἶτε . . . διαφύγοιεν . . .

In Xenophon also the relations are very much the same as those in Polybius. We have e. g. good Constative Aorists in Anab. 7, 6 § 36 . . . ἄνδρα . . . πολλὰ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα. 4, 1 § 11 εἰ μέντοι τότε πλείους συνελέγκαν, ἐκινδύνευσεν

ἀν διαφθαρῆναι πολὺ τοῦ στρατεύματος, as contrasted with the Perfective Aorist in Cyr. 1, 6 § 44 παρὰ γὰρ ἱερὰ καὶ οἰωνοὺς μῆτε καυτῷ μηδέποτε μῆτε στρατιᾷ κινδυνεύσει. For the Compound we may cf. briefly Cyr. 8, 8 § 4, Anab. 3, 4 § 14, 6, 3 § 17.

15. ἄρχομαι.

In Polybius we find the Simplex used of "beginning" in the ordinary sense of "to enter upon" (a course of action), and the like, while the κατὰ-Compound is used with the meaning "to take the initiative, make the first step" etc., i. e. it accentuates particularly the initial moment at which even "beginning" may be conceived of as having its start. Exx. may serve to make the distinction clearer; thus we have good cases of the purely Constatative meaning in such typical Aorists as 5, 32 § 1 μεγίστην παρήνουν ποιεῖσθαι σπουδὴν ἐν ἑκάστοις ὑπὲρ τοῦ καλῶς ἄρξασθαι, 4, 28 § 3 ἕως ἂν ἐπὶ τὸν καιρὸν ἔλθωμεν τοῦτον ἐν ᾧ συνεπλάκησαν αἱ προειρημέναι πράξεις ἀλλήλαις καὶ πρὸς ἐν τέλος ἤρξαντο τὴν ἀναφορὰν ἔχειν. 5, 99 § 10 ἐξῆς δὲ τούτοις τὰς παρασκευὰς ἀθροίσας ὁμοῦ πάσας ἤρξατο προσάγειν τὰ μηχανήματα πρὸς τὴν ἄκραν. 5, 14 § 2 οὐδενὸς ἐπεξιέναι τολμῶντος αὐθις ἀρξάμενος ἐκίνει τοὺς πρῶτους. 8, 13 § 5 ἀπὸ δὲ ταύτης ἀρξάμενος καὶ προβὰς ἐπὶ ποσόν.

An example of the Aorist in a Perfective sense is, however, in all probability to be recognized in 1, 69 § 13 διόπερ ὅτε τις ἄρξαιτο βάλλε λέγειν, οὕτως ἐγίνετο πανταχόθεν ἄμα καὶ ταχέως ὥστε . . . ("if any started the cry . . .").

Exx. of the Present stem of the Simplex in the Durative sense need little illustration. Cf. e. g. 1, 21 § 2 συνείθιζον ἄρχεσθαί τε καὶ λῆγειν τῶν κινήσεων πρὸς τὰ τοῦ κελευστοῦ παραγγέλματα. One example, however, deserves mention in that it contains an use of the Simplex in a Perfective sense, 2, 45 § 6 τοιγαροῦν ὁρμήσαντες ἐπὶ τὸ πολυπραγμονεῖν καὶ χειρῶν ἄρχειν ἀδίκων οὐχ οἷον ἡνυκάν τι τῶν ἐννοηθέντων ἀλλὰ καὶ . . . ("to take the initiative in hostilities"). Cf. the parallel case in 2, 56 § 14 etc. The usage is perhaps to be explained on the assumption that this familiar phrase was inherited from a period of the language in which the Durative and the Perfective meanings had not yet been differentiated in this verb. In one example in Polybius, frag. hist. 57, the κατὰ-Compound does, however, occur in this phrase

οὐ τὴν τυχοῦσαν πρόνοιαν ἐποιοῦντο τοῦ μὴ κατάρχοντες φαίνεσθαι χειρῶν ἀδίκων.

Exx. of the κατὰ-Compound are not infrequent. Cf. e. g. I) 5, 49 § 1 .. κελεύσαντος λέγειν τοῦ βασιλέως ὑπὲρ τοῦ πῶς δεῖ χρῆσθαι ταῖς ἐπὶ τὸν Μόλωνα παρασκευαῖς, αὐθις Ἐπιγένοῦς καταρξαμένου καὶ λέγοντος περὶ τῶν ἐνεστῶτων (i. e. Epi- genes was again the first to speak. Contrast § 3 *ibid.* ἅλιν Ἑρμείας ἀκρίτως καὶ προπετῶς ἐξοργισθεὶς ἤρξατο λοιδορεῖν τὸν εἰρημένον). 1, 39 § 12 παραταττόμενοι τοῖς πολεμίοις ἐν ἑξ καὶ πέντε σταδίοις οὐκ ἐθάρβρησαν οὐδέποτε κατάρξαι τῆς μάχης. 2, 27 § 5 ὥρμησε σπεύδων προκαταλαβέσθαι τὴν ἀκρολοφίαν καὶ πρῶτος κατάρξαι τοῦ κινδύνου. So too there would seem to be a particular emphasis upon the "beginning", which justifies the use of the κατὰ-Compound, in 2, 68 § 1 .. καταπειράζοντα πυθάνεσθαι .. διὰ τί πρὸ τοῦ παραδοθῆναι τὸ σύνθημα τοῦ κινδύνου κατάρξαιτο, and 3, 117 § 10 ἅμα τῷ κατάρξασθαι τὴν μάχην, κατὰ τὸ συνταχθὲν ἐπολιόρκουν οἱ Ῥωμαῖοι προσβάλλοντες τοὺς ἀπολελειμμένους ἐν τῷ .. χάρακι.

II) So also in the Present stem of the Compound, 2, 46 § 4 ἔγνω δεῖν ... πολέμου μὲν πρὸς μηδένα κατάρχειν, ἐνίστασθαι δὲ ταῖς τῶν Λακεδαιμονίων ἐπιβολαῖς. 4, 26 § 4 .. εἰ δ' ὑπειλήφασι, διότι χωρὶς κοινοῦ δόγματος λεηλατοῦσι καὶ πορθοῦσι πάντας, οὐκ ἀμύνεσθαι τοὺς ἀδικουμένους, ἐὰν δ' ἀμύνωνται νομισθήσεσθαι τούτους κατάρχειν τοῦ πολέμου, πάντων αὐτοὺς εὐηθεστάτους εἶναι. Cf. 33, 10 § 7, 6, 24 § 9, 3, 15 § 11, 22, 26 § 13, 15, 19 § 2 μέλλοντός τινος τῶν ἐκ τῆς γερουσίας ἀντιλέγειν τοῖς προτεινομένοις καὶ καταρχομένου, τὸν Ἀννίβαν κατασπάσαι τὸν ἄνθρωπον ἀπὸ τοῦ βήματος. 17, 1 § 10 ἐδόκει μὲν οὖν πᾶσι φορτικῶς κατάρχεσθαι τῆς ὁμιλίας, ὅμως δὲ λέγειν αὐτὸν ἐκέλευεν ὁ Τίτος ὑπὲρ ὧν πάρεστιν. Similarly too there is a Perfective meaning traceable in 5, 82 § 2 οἱ δὲ βασιλεῖς πένθ' ἡμέρας ἀντιστρατοπεδεύσαντες ἀλλήλοισι, ἔγνωσαν ἀμφοτέροι διὰ μάχης κρίνειν τὰ πράγματα· καταρχομένων δὲ τῶν περὶ τὸν Πτολεμαῖον κινεῖν τὴν δύναμιν ἐκ τοῦ χάρακος, εὐθέως οἱ περὶ τὸν Ἀντίοχον ἀντεῆχον, and in 2, 67 § 1 ἐπειδὴ . . . παρήγγειλαν . . . ποιεῖν τὸ δέον οἷς ἦν ἐπιμελές, πάντες εὐθέως ἀναδείξαντες αὐτοὺς κατήρχοντο τῆς πρὸς τὸν βουνὸν προσβολῆς. Less inevitably Perfective, but still quite conceivably so, are 20, 3 § 1 Ἀντίοχου διατρίβοντος ἐν τῇ Χαλκίδι, καὶ τοῦ χειμῶνος καταρχομένου, παρεγένοντο ... pres-

βευταί, and 16, 24 § 1 τοῦ χειμῶνος ἤδη καταρχόμενου, καθ' ὃν Πόπλιος Σολπίκιος ὑπατος κατεστάθη ἐν Ῥώμῃ . . .

Note. In Thucydides and Xenophon the relations are very similar to those existing in Homer; both the Simplex and the Compound, (the latter, however, not in Thucydides), can be used in the Perfective meaning, occasionally even the Present stem of the former being capable of expressing 'Perfectivität'. In connection with this point it is interesting to notice the assumption of Giles (Manual of Comp. Phil. p. 417) to the effect that ἄρχομαι is in its origin a Perfective to the Durative ἐρχομαι.

As exx. of Constative Aorists in Thucydides we have e. g. 6, 16 § 1 ἀνάγκη γὰρ ἐντεῦθεν ἄρξασθαι, ἐπειδὴ μου Νικίας καθήψατο. 1, 1 § 1 εὐνέγραψε πόλεμον ἀρξάμενος εὐθὺς καθισταμένου. 1, 23 § 4 ἤρξαντο δὲ αὐτοῦ (sc. πολέμου) Ἀθηναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς τριακοντούτεϊς σπονδὰς . . Cf. 4, 69 § 2, 5, 60 § 6.

As Perfectives, on the other hand, we have 1, 81 § 1 κὰν τούτῳ οὐδὲ καταλύεσθαι ἐτι καλόν, ἄλλως τε καὶ εἰ δόξομεν ἄρξαι μᾶλλον τῆς διαφορᾶς. 4, 20 § 2 πολεμοῦνται μὲν γὰρ ἀσφαλῶς ὁποτέρων ἀρξάντων. Cf. 4, 73 § 2. 6, 56 § 2 καὶ ἔδει ἄρξαι μὲν αὐτούς, εὐνεπαμύνειν δὲ εὐθὺς τὰ πρὸς τοὺς δορυφόρους ἐκείνους. 2, 53 § 1 πρῶτόν τε ἤρξε καὶ ἐς τᾶλλα τῇ πόλει ἐπὶ πλέον ἀνομίας τὸ νόσημα. Perhaps also 2, 54 § 4 ἐς βεβληκότων δὲ τῶν Πελοποννησίων ἡ νόκος ἤρξατο εὐθὺς. With such Perfective Aorists cf. the like use of the Present stem in 4, 92 § 5 τὸν . . προαπαντῶντα καί, ἣν καιρὸς ἦ, πολέμου ἄρχοντα. 1, 49 § 3 etc.

In like manner in Xenophon; — I) Cyr. 8, 2 § 7 κατήρξε μὲν οὖν τούτου Κύρος, διαμένει δ' ἐτι καὶ νῦν τοῖς βασιλεῦσιν ἡ πολυδωρία, (cf. 8, 6 § 16), side by side with the Simplex in 8, 3 § 14 ἰδόντες δὲ πάντες προσεκύνησαν, εἴτε καὶ ἄρξαι τινὲς κεκελευσμένοι εἴτε καὶ ἐκπλαγέντες τῇ παρασκευῇ. Anab. 3, 1 § 24 ἀλλὰ . . μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν, (cf. 1, 4 § 15).

II) Cyr. 1, 4 § 4 ἀλλ' ἅπερ εὖ ἤδει ἑαυτὸν ἡττονα ὄντα, ἐξήρχε, φάσκων κάλλιον αὐτῶν ποιῆσειν, καὶ κατήρχεν ἤδη ἀναπηδῶν ἐπὶ τοὺς ἵππους ἢ διατοξευόμενος . . ἀπὸ τῶν ἵππων οὕτω πάνυ ἐποχος ὢν, beside the Simplex in 4, 1 § 13 καὶ ὁ Κυσῆρης ἅμα μὲν ὅτι ἐκείνοι ἤρχον τοῦ λόγου . . . ὑπεφθόνει.

So we have Perfectives in Homer, e. g. in Il. Υ 154 ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο | ὤκνεον ἀμφότεροι and P 597 πρῶτος Πηνέλεως Βοιώτιος ἤρχε φόβοιο, but the Compound in Ψ 17 τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο. Cf. again the Compounds in Odys. γ 445 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, Ξ 422 ἀλλ' ὅτ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν, with Il. T 254 κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χείρας ἀνασχών | εὐχετο. The purely Durative and the Constative meanings, on the other hand, are traceable in exx. like Il. Ω 103 τοῖσι δὲ μύθων ἤρχε πατήρ ἀνδρῶν τε θεῶν τε and Φ 437 Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν | ἀρξάντων ἐτέρων.

16. κατέπαυσα.

Similarly in Polybius the Compound καταπαύσαι is used in a Perfective sense, "to bring to an end, to give the final blow to" etc.

The Aorist Simplex occurs only rarely, and then in the middle voice and consequently in an intransitive sense. Cf. e. g. 8, 11 § 13 ἀπλῶς δ' εἰπεῖν, ἵνα παύσωμαι . . μακρολογῶν. 32, 6 § 7 . . ἵνα παύωνται τῶν ὑπερήφάνων ἐπιταγμάτων καὶ τῆς ἀναιδοῦς ἐξουσίας. Cf. 18, 20 § 12.

Of the Compound we find frequent instances. Cf. e. g. 5, 49 § 5 προσέκοπτε μὲν τοῖς πολλοῖς, ἐλύπει δὲ καὶ τὸν Ἀντίοχον, μόλις δὲ κατέπαυσε τὴν ἀψιμαχίαν, πολλὴν ποιη-
καμένου τοῦ βασιλέως σπουδὴν εἰς τὸ διαλύειν αὐτούς. 5, 93 § 9 τοιαύτης δ' οὐχης τῆς ἀμφισβητήσεως, ποιητάμενος Ἄρατος τὴν ἐνδεχομένην ἐπιστροφὴν κατέπαυσε τὴν φιλονεικίαν αὐτῶν. 2, 8 § 8 παρ' ὅλην τὴν κοινολογίαν ἀγερῶχος καὶ λίαν ὑπερ-
ηφάνως διήκουε. καταπαυσάντων δὲ τὸν λόγον ἔφη. 23, 7 § 9 καὶ πλείω δὲ . . . διαλεχθέντες καὶ μεγάλην εὐνοίαν . . ἐμφήναντες . . κατέπαυσαν τὸν λόγον. Cf. 9, 31 § 7, 10, 38 § 1, 18, 19 § 3, 5, 68 § 7, 1, 9 § 8 etc.

Note. In Thucydides, in addition to exx. of the Constativ Aorist Middle, (e. g. 1, 6 § 2, οὐ πολὺς χρόνος ἐπειδὴ χιτῶνας λινοὺς ἐπαύ-
σαντο φοροῦντες, 3, 24 § 3 etc.), we have many instances of the Aorist Simplex Active, some of them being undoubtedly Perfective, and only four exx. of the κατὰ-Compound. Thus we have e. g. 1, 69 § 2 ὁ δυνάμενος μὲν παύσαι, περιορῶν δὲ . . 8, 86 § 5 ἄλλος μὲν οὐδεὶς ἂν ἱκανὸς ἐγένετο κατασχεῖν τὸν ὄχλον, ἐκείνος δὲ τοῦ τ' ἐπίπλου ἔπαυσε . . Cf. 68 § 4 *ibid.* χαλεπὸν γὰρ ἦν τὸν Ἀθηναίων δῆμον ἐπ' ἔτει ἐκατότῳ . . ἐλευθερίαν παύσαι. 4, 62 § 1 ἢ δοκεῖτε . . οὐχ ἡσυχίαν μᾶλλον ἢ πόλεμον τὸ μὲν (sc. τὸ κακόν) παύσαι ἂν ἐκατέρῳ, τὸ δὲ ζυν-
διασῶσαι. 7, 53 § 4 . . ἀντεμηχανήσαντο . . καὶ παύσαντες τὴν φλόγα . . τοῦ κινδύνου ἀπηλλάγησαν. Cf. 2, 77 § 4. With these cf. the exx. of the κατὰ-Compound in 5, 26 § 1 μεχρὶ οὗ τὴν ἀρχὴν κατέπαυσαν τῶν Ἀθηναίων οἱ Λακεδαιμόνιοι καὶ οἱ ἔϋμαχοι, and 8, 24 § 6 . . ὅπως μετριώτατα . . καταπαύσῃ τὴν ἐπιβουλὴν. Cf. the future of the Compound in 1, 107 § 3. Cf. also, in the sense of "to depose", 6, 103 § 4 . . τοὺς στρατηγοὺς . . ἔπαυσαν with 8, 97 § 1 . . τοὺς τετρα-
κόσιους καταπαύσαντες.

Other exx. of the Aorist Simplex, in which a strongly Perfective sense is hardly traceable, (as indeed it is not in the 6, 103 § 4 and 8, 97 § 1 just cited), occur in 4, 37 § 1 . . ἔπαυσαν τὴν μάχην, and 3, 65 § 1 βουλόμενοι τῆς μὲν ἔξω συμμαχίας ὑμᾶς παύσαι, ἐς δὲ τὰ κοινὰ τῶν πάντων Βοιωτῶν πάτρια καταστήσαι etc.

In Xenophon also there is no trace of any distinction between the use of the Simplex and the Compound, as exemplified e. g. in Hell. 2, 4 § 23 ἐψηφίσαντο ἐκείνους μὲν καταπαύσαι, ἄλλους δὲ ἐλέσθαι and Cyr. 8, 5 § 25 ἐμοὶ δοκεῖ . . . συνθέσθαι, ὑμᾶς δὲ ἦν τις . . . ἀρχῆς Κύρον ἐπιχειρῆ καταπαύειν . . . βοηθήσειν, and, on the other hand, Cyr. 8, 6 § 3 τοὺτους μὲν οὐ παύσω τῆς ἀρχῆς, and *ibid.* 6 § 7 ταῦτ' εἰπὼν τότε μὲν ἔπαυσε τὸν λόγον, ἔπειτα δὲ . . . ἔπεμπε κατράπας.

In Homer we notice that Present and Aorist stem, Simplex and Compound, are used with no apparent difference in point of Perfective 'Aktionsart'. Cf. e. g. Il A 442 ἦτοι μὲν ῥ' ἔμ' ἔπαυσα ἐπὶ Τρῳεσσὶ μάχεσθαι with X 457, δεῖδω μὴ . . . Ἑκτορα διος Ἀχιλλεύς | . . . πεδίοις δίηται | καὶ δὴ μιν καταπαύσῃ ἀγηνόρης ἀλεγεινῆς. Cf. again A 323 . . . τοὺς μὲν ἔπειτ' εἶσαν ἐπεὶ πολέμου ἀπέπαυσαν and Φ 294 αὐτὰρ κοὶ πυκινῶς ὑποθόμω | . . . | μὴ πρὶν παύειν χεῖρας ὁμοῖοι πολέμοιο . . .

17. λήγω.

As regards λήγω, again, it would seem that a distinction exists in Polybius between λήγω, ἔληξα on the one hand, (in the meaning "to cease from, to end, to release from", where the attention is concentrated upon the general notion of cessation rather than upon the actual moment at which it is accomplished), and καταλήγω, in the sense of "to reach a conclusion, to come to an end", on the other.

Thus we have the Constative Aorist Simplex in e. g. 5, 93 § 10 ἐφ' οἷς δ' ἔληξαν τῆς πρὸς ἀλλήλους διαφορᾶς, γράψαντες εἰς στήλην παρὰ τὸν τῆς Ἑκτίας ἀνέθεσαν βωμὸν ἐν Ὀμαρίῳ. 4, 21 § 11 οὕτω γὰρ μόνως ἂν λήξαιεν τῆς τότε περὶ αὐτοὺς γενομένης ἀγριότητος. 6, 52 § 7 ὑπὲρ πατρίδος ἀγωνιζόμενοι καὶ τέκνων οὐδέποτε δύνανται λήξαι τῆς ὀργῆς. 15, 21 § 5 . . . ἀτυχίας εἰς ἃς οὐκ οἶδ' ὅπως πάντες ἄνθρωποι προφανῶς ἐμπίπτοντες, οὐ δύνανται λήξαι τῆς ἀνοίας, ἀλλ' οὐδὲ βραχὺ διαπιστῆσαι ῥᾶδιον. 9, 9 § 4 τὸ δὲ τελευταῖον μὴ λήξαντα τῆς προθέσεως εἰς τὴν τῶν ἐχθρῶν βλάβην ἀποσκήψαι. 3, 27 § 7 μετὰ δὲ ταῦτα πάλιν λήξαντες τοῦ Λιβυκοῦ πολέμου . . . ἐπισυνθήκας ἐποιήσαντο τοιαύτας (i. e. 'at the end of the Libyan war', where we have merely a general note of time). Cf. 5, 31 § 2, 4, 36 § 2, 3, 85 § 3, 18, 23 § 1, 31, 7 § 17. Cf. in the Present and Future stems, 4, 82 § 2 ὁ δ' Ἀπελλῆς οὐδ' ὥς ἔληγε τῆς ἐπιβολῆς. 32, 10 § 3 ἔν τε ταῖς ὁμιλίαις ἄρχομαι ἀπ' ἐκείνου καὶ λήγω πάλιν εἰς ἐκείνον. 31, 9, § 6 οὐ μὴν τῆς γε κατὰ τὸν Εὐμένη . . . ὑποψίας ἔληγεν ἡ

κύκλητος. Cf. 5, 111 § 9. So also of general notes of time, cf. e. g. 14, 4 §§ 1 and 2 προῆγεν, ἄρτι ληγούσης τῆς πρώτης φυλακῆς συνεγίκα δὲ τοῖς πολεμίοις περὶ τὴν τρίτην φυλακὴν λήγουσιν. 4, 7 § 6 ὁ μὲν οὖν Τιμόξενος ὁ τότε ἔθ' ὑπάρχων στρατηγός, ὅσον οὕτω ληγούσης τῆς ἀρχῆς . . ἀνεδύετο τὴν ἔξοδον. Cf. 4, 37 § 1 and 4, 66 § 11.

The Perfective Compound does not occur so frequently as the Simplex; — I) Of the Aorist stem we have two instances, 13, 2 § 8 παρ' οἷς ἔφυ τοῦτο τὸ φυτόν, οὐδέποτε κατέληξε πρότερον ἢ μεγάλοις κακοῖς περιβαλεῖν τοὺς ἄπαξ αὐτῷ χρησμένους. 18, 29 § 10 τηλικούτον συνέβη καταβράχηναι τὸν κρότον, ὥστε καὶ μὴ ῥαδίως ἂν ὑπὸ τὴν ἔννοιαν ἀγαγεῖν τοῖς νῦν ἀκούουσι τὸ γεγονός. ὥς δέ ποτε καὶ κατέληξεν ὁ κρότος . . . (i. e. 'when the noise did really cease').

II) Of the Present stem we have examples in 1, 37 § 4, διὰ τὸ . . τὴν μὲν οὐδέπω καταλήγειν ἐπισημασίαν, τὴν δ' ἐπιφέρεισθαι (i. e. "had not yet quite reached its setting"), 3, 61 § 8 ἄρτι γὰρ τῆς τελευταίας φήμης καταληγούσης ὑπὲρ τῶν Καρχηδονίων ὅτι Ζάκανθαν εἰλήφασι (i. e. "as the last runner was just dying away"). 5, 59 § 5 ὦ πρὸς μὲν τὴν ἀφ' ἐσπέρας πλευρὰν προσκλύζει τὸ καταλήγον τοῦ πελάγους τοῦ μεταξὺ κειμένου Κύπρου καὶ Φοινίκης. 31, 1 § 2 θεωροῦντες οὐ καταλήγουσιν τὴν ὀργὴν τῶν Ῥωμαίων

Note. In Thucydides we find no exx. of the κατὰ-Compound, and none also of the Aorist Simplex. The Present stem of the latter occurs in two instances, 5, 81 § 2 τοῦ χειμῶνος λήγοντος and 7, 6 § 2 κατὰ τὴν εὐρυχωρίαν ἣ τῶν τειχῶν ἀμφοτέρων αἱ ἐργασίαι ἔληγον.

In Homer, again, the Compound does not differ from the Simplex at all as regards the expression of "Perfektivität". Cf. e. g. Λ 255 ἄλλ' οὐδ' ὥς ἀπέληγε μάχης ἡδὲ πτολέμοιο, and Φ 248 οὐδέ τ' ἔληγε μέγας θεός, ὦρτο δ' ἐπ' αὐτόν. Cf. again, Z 107 Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνιοι, with O 31 τῶν δ' αὖτις μνήσω, ἵν' ἀπολλήξῃς ἀπατάων.

18. καταμέλλω, μέλλω.

An interesting instance of the working of the Compound Perfective principle is seen in Polybius in the use of καταμέλλω : μέλλω. The latter is used in the purely Durative signification "to delay, to waste time" etc., while the Compound expresses the meaning 'to attain the result of delaying', i. e.

"to miss, to neglect, to decline" etc., used of an opportunity, a danger, or a request.

Of the Aorist of the Simplex there are no occurrences in Polybius. We may illustrate the Constative use, however, from Xenophon, Cyr. 3, 1 § 34 καὶ ὁ Κύρος οὐκ ἐμέλλησεν, ἀλλ' εἶπε . . . Cf. *ibid* 1, 3 § 15.

Of the Present stem of the Durative we may quote as typical instances from Polybius 1, 12 § 1 ἔκρινε μὴ μέλλειν ἀλλ' ἐγχειρεῖν τοῖς Καρχηδονίοις. 5, 49 § 2 . . ἔδει μὲν πάλαι μὴ μέλλειν . . πρὸ τοῦ τηλικαῦτα προτερήματα λαβεῖν τοὺς ἐχθρούς. 1, 45 § 4 βούντων μὴ μέλλειν ἀλλ' ἄγειν αὐτούς. . .

Of the Perfective Compound we have instances I) 1, 49 § 10 . . ἔννοιαν . . . τῆς ἐν τῇ πολιορκίᾳ δυσχρηστίας, ἔὰν καταμελλήσῃ προϊδόμενοι τὸν κίνδυνον. 1, 44 § 1 ἐξαπέστειλαν κατὰ σπουδὴν, ἐντειλάμενοι μὴ καταμελλήσῃ, χρησάμενον δὲ cὺν καιρῷ τῇ τόλμῃ βοηθῆσαι τοῖς πολιορκουμένοις, (but some read καταμελήσῃ here and καταμελήσῃ above).

II) 4, 30 § 2 καίπερ τοῦτοίς, εἰ καὶ τισιν ἑτέροις, δίκαιον ἦν συγγνώμην ἔχειν ὑπερτιθεμένοις καὶ καταμέλλουσι καὶ καθόλου δεδιόσι τὸν ἀπὸ τῶν ἀστυγαιτόνων πόλεμον. 4, 60 § 7 ταύτης δὲ τῆς πράξεως τὸ μὲν πλείστον τῆς αἰτίας ἐπὶ τὸν στρατηγὸν ἂν τις ἀναφέρει δικάως, τὸν ὀλιγωροῦντα καὶ καταμέλλοντα καὶ προϊέμενον αἰ τοὺς δεομένους. 21, 10 § 1 ἐν ταῖς Σάρδεσι παριεῖς τοὺς καιροὺς καὶ καταμέλλων ἐν τοῖς ὅλοις. 5, 7 § 4 διεμαρτύροντο τὸν Φίλιππον μὴ παριέναι τὸν καιρὸν μηδὲ καταμέλλειν. 1, 60 § 8 ἔὰν δὲ τηρῶν εὐδῖαν καὶ καταμέλλων ἑάσῃ διαῖραι καὶ συμίζειν τοῖς στρατοπέδοις τοὺς πολεμίους . . , (where again καταμελῶν has been read instead of καταμέλλων). Cf. 4, 60 § 9, 76 § 8.

Note. In Thucydides the κατὰ-Compound is not found. The Aorist Simplex occurs some half dozen times in the Constative sense, "to delay, to intend, to be likely to", etc. Cf. e. g. 7, 50 § 4 καὶ τοῖς μὲν Ἀθηναίοις μελλήσῃσι διὰ τοῦτο ἡ μονὴ ἐγγένητο. 1, 134 § 3 καὶ αὐτὸν ἐμέλλησαν μὲν ἐς τὸν Καιάδαν . . ἐμβάλλειν· ἔπειτα ἔδοξε πλησίον που κατορύξαι. 3, 55 § 1 ἐν τῷ πολέμῳ οὐδὲν ἐκπρεπέστερον ὑπὸ ἡμῶν οὔτε ἐπάθετε οὔτε ἐμελλήκατε, etc.

19. καταγωνίζομαι.

Polybius, again, affords excellent illustrations of the Perfective καταγωνίζομαι (= "to overcome by dint of struggling against, to get the better of", etc.) as compared with

the non-Perfective ἀγωνίζομαι and its Constative Aorist in the sense of "to carry on a conflict", etc. Cf. e. g. 1, 4 § 5 for the Constative Aorist, οὐδέπω τοῖονδ' ἀπλῶς οὐτ' εἰργάσατ' ἔργον (sc. ἡ τύχη) οὐτ' ἡγωνίσασατ' ἀγωνίῃ. 5, 23 § 9 γενομένης συμπλοκῆς ὁλοσχερεστέρας καὶ τῶν πελταστῶν εὐψυχῶς ἀγωνισαμένων, καὶ περὶ τοῦτον τὸν καιρὸν ὁ Φίλιππος ὁμολογούμενον προτέρημα ποιήσας. 22, 3 § 9 πλείσταίς μὲν καὶ πεζικαῖς καὶ ναυτικαῖς δυνάμεσι τῶν ἄλλων συμμάχων ἡγωνισάμεθα μεθ' ὑμῶν πρὸς Ἀντίοχον. . Cf. 3, 108 § 9. With the above cf. such exx. of the Present stem of the Simplex as 1, 57 § 1 λόγον μὲν ἢ πρόνοιαν ἔχειν ὑπὲρ ἐκάστης ἐπιβολῆς καὶ πληγῆς οὔτε τοῖς ἀγωνιζομένοις οὔτε τοῖς θεωμένοις ἐστὶ δυνατόν. Cf. 1, 45 § 9, 2, 28 § 10.

The κατὰ-Compound, on the other hand, is clearly Perfective in, I) 2, 45 § 4 ὑπέλαβον εἰ τοὺς Λακεδαιμονίους προσλαβόντες ἔτι κοινωνοὺς σφίσι τῆς ἐπιβολῆς προεμβιβάσαιεν εἰς τὴν πρὸς τὸ ἔθνος ἀπέχθειαν, ῥαδίως ἂν καταγωνίσασθαι τοὺς Ἀχαιοὺς ἐν καιρῷ συνεπιτιθέμενοι. 4, 77 § 4 καὶ τί δή ποτ' ἦν τὸ ταῦτα πάντα καταγωνισάμενον καὶ ποιήσαν ἐκ βασιλέως εὐφυοῦς τύραννον ἄγριον, οὐκ ἐυχερὲς διὰ βραχέων δηλῶσαι. 3, 4 § 9 οὔτε γὰρ πολεμεῖ τοῖς πέλας οὐδεὶς νοῦν ἔχων ἔνεκεν αὐτοῦ τοῦ καταγωνίσασθαι τοὺς ἀντιταττομένους. 17, 3 § 7 καὶ πάντα ποιεῖν εἰς τὸ καταγωνίσασθαι διὰ τῶν ὅπλων ἀλλήλους. Cf. 20, 5 § 13.

II) The Present stem of the Perfective Compound appears, in a frequentative sense, in 2, 42 § 3 . . διότι μία τις ἀεὶ τῶν Ἀχαιῶν αἴρεσις ὑπῆρχε, καθ' ἣν, προτείνοντες μὲν τὴν παρ' αὐτοῖς ἰσχυρίαν καὶ παρῥησίαν, πολεμοῦντες δὲ καὶ καταγωνιζόμενοι συνεχῶς τοὺς ἢ δι' αὐτῶν ἢ διὰ τῶν βασιλέων τὰς σφετέρας πατρίδας καταδουλομένους, τούτῳ τῷ τρόπῳ καὶ ταύτῃ τῇ προθέσει τοῦτο τοῦργον ἐπετέλεσαν. So too in 13, 5 § 6 τέλος αὕτῃ δι' ἐαυτῆς ἐπικρατεῖ καὶ καταγωνίζεται τὸ ψεῦδος.

The only other example in Polybius, one immediately preceding that just cited, is difficult, as it seems to illustrate an use of καταγωνίζομαι with the full material meaning of the κατὰ- retained, πάντων γοῦν αὐτὴν καταγωνιζομένων, ἐνίστε δὲ καὶ πασῶν τῶν πιθανοτήτων μετὰ τοῦ ψεύδους ταττομένων. οὐκ οἶδ' ὅπως αὕτῃ δι' αὐτῆς εἰς τὰς ψυχὰς εἰσδύεται τῶν ἀνθρώπων ("although all things contend against truth", without, however, as the context proves, really prevailing against her).

Note. In Thucydides we find α) a few exx. of the Constativ Aorist Simplex, 4, 87 § 4 ἀγωνίσασθε τοῖς τε Ἑλλήσιν ἄρξαι πρῶτοι ἐλευθερίας . . . ("strive to take the lead . . ."). Cf. 3, 38 § 2. 8, 27 § 2 ὅπου γὰρ ἕξεσθιν ἐν ὑτέρῳ . . ., ἱκανῶς καὶ καθ' ἡσυχίαν παρσκευασάμενοι ἀγωνίσασθαι, 6, 16 § 6 Λακεδαιμονίους ἐς μίαν ἡμέραν κατέστησα ἐν Μαντινείᾳ περὶ τῶν ἀπάντων ἀγωνίσασθαι. Cf. also 6, 29 § 3.

β) Exx. of the διὰ-, but none of the κατὰ-Compound, apparently in the meaning "to enter upon a conflict", (cf. διακινδυνεύειν). Cf. 5, 10 § 3 οὐ βουλόμενος μάχῃ διαγωνίσασθαι πρὶν οἱ καὶ τοὺς βοηθοὺς ἦκειν. Cf. 8, 46 § 2, 1, 39 § 1.

20. διοργίζομαι.

In διοργίζομαι in Polybius we have an Ingressive Perfective ("to wax angry, to fly into a rage", etc.), as opposed to the simple verb in the Imperfective meaning "to feel angry, to be angry". The exx. are not numerous, but they serve at any rate to shew that this Perfective meaning is more suitable to this compound than any idea of "to be very angry", such as is suggested by Liddell and Scott.

Of the Constativ Aorist we may adduce as exx. 4, 16 § 3 διόπερ οὐδ' ὠργίσθησαν ἐπὶ πλεῖον ἀλλ' ἐψηφίσαντο τὴν εἰρήνην ἄγειν πρὸς αὐτοὺς ("they did not even feel any particular degree of anger"). 20, 10 § 7 ὁ δὲ Μάνιος, οὐχ οὕτως ὀργισθεὶς ὡς βουλόμενος εἰς ἔννοιαν αὐτὸν ἀγαγεῖν . . . 23, 10 § 13 ὁ δὲ Καικίλιος ἐπὶ τοσοῦτον ὠργίσθη διὰ τὸ μηδὲν αὐτῷ συγχαρεῖσθαι τῶν ἀξιουμένων, ὥστ' οὐδὲ τὴν ἀπόκρισιν ἡβουλήθη δέξασθαι παρὰ τῶν ἀρχόντων. With these cf. such an example of the Present stem of the Simplex as 2, 56 § 13 οὐχ ὑποτιθεὶς αἰτίαν καὶ τρόπον τοῖς γινομένοις, ὧν χωρὶς οὐτ' ἐλεεῖν εὐλόγως οὐτ' ὀργίζεσθαι καθηκόντως δυνατόν ἐπ' οὐδενὶ τῶν συμβαινόντων ("apart from which it is impossible to feel either a rational pity or an anger appropriate to the occasion").

Of the Perfective Compound we have as exx. 5, 42 § 1 ταῦτα λέγοντος ἔτι τοῦ προειρημένου, διοργισθεὶς Ἑρμείας πολὺν ἔφησεν αὐτὸν χρόνον ἐπίβουλον ὄντα καὶ προδότην . . . διαλεληθέναι . . . 1, 70 § 4 Μάθω τὸν στρατηγὸν ἀπαιτεῖν (sc. τὰς σιταρχίας) ἐκέλευεν. οἱ δ' ἐπὶ τοσοῦτον διωργίσθησαν ὥστε οὐδὲ τὸν τυχόντα χρόνον ἀναστροφὴν δόντες ὥρμησαν . . . 20, 6 § 10 . . . ἀπένευσαν πρὸς τοὺς Ἀχαιοὺς· οἱ δὲ Βοιωτοὶ διοργισθέντες ἐπὶ τῷ καταφρονεῖσθαι δοκεῖν, ἐξήλθον ἐπὶ τοὺς Μεγαρεῖς πανδημεῖ . . . Cf. 2, 8 § 13, 4, 4 § 4.

Note. In Thucydides we find no example of the διὰ-Compound. The few occurrences of the Aorist Simplex may be classed as follows; — α) Constative, 1, 74 § 2 ἤξιώκαμεν . . κινδυνεῦσαι καὶ μὴ ὀργισθῆναι ὅτι ἡμῖν οὐ προετιμωρήκατε ("and not to bear malice because ..."). 1, 143 § 4 χρῆ Πελοποννησίοις ὑπὲρ αὐτῶν ὀργισθέντας πολλῶν πλείοσι μὴ διαμάχεσθαι. 5, 62 § 2 καὶ οἱ μὲν Ἕλαιοι ὀργισθέντες ὅτι οὐκ ἐπὶ Λέπρεον ἐψηφίσαντο, ἀνεχώρησαν ἐπ' οἴκου.

β) Perfective, 1, 122 § 1 ὁ μὲν εὐοργήτως αὐτῷ προσομιλήσας βεβαιότερος, ὁ δὲ ὀργισθεὶς περὶ αὐτὸν οὐκ ἐλάσσω πταίει. 4, 123 § 3 . . . εὐθὺς πυθόμενοι πολλῶ ἐτι μᾶλλον ὀργισθέντες παρεσκευάζοντο . .

21. ἐσθίω — ἔφαγον.

We have, again, a contrast between ἐσθίω, together with the Aorist ἔφαγον which serves as the Constative to it, in the meaning "to eat, eat of, taste", and the Perfective καταφαγεῖν, which stresses the fact that the process of eating is continued up to the point of actual consumption of the food. Thus we have the Durative Present stem in 1, 84 § 9 ὥστε . . ὑπὸ τοῦ λιμοῦ συναγομένους ἐσθίειν ἀλλήλων ἀναγκασθῆναι, 37, 3 § 12 . . ὀφθῆναι τῇ ὑστεραίᾳ, πρὸ τῆς κληνῆς ῥυπαρὸν ἄρτον ἐσθίοντα, and a Constative Aorist in 8, 12 § 3 λέγει γὰρ ἡ ἐπιγραφή "ταῦτ' ἔχω ὅς' ἔφαγον καὶ ἐφύβρισα καὶ μετ' ἔρωτος | τέρπν' ἔπαθον". With the latter we should contrast the clear Perfective in 7, 1 § 3 . . μετὰ τὸ πάντα μὲν τὰ κατὰ τὴν πόλιν δέρματα καταφαγεῖν ("after they had eaten up all . .").

Note. In Thucydides no exx. of the Aorist Simplex or of the Compound are quotable. The Present stem occurs in a purely Durative sense in 3, 49 § 2 ὥστε ἡσθιὸν τε ἅμα ἐλαύνοντες . . καὶ οἱ μὲν ὕπνον ἡροῦντο κατὰ μέρος . . .

In Xenophon we find the Aorist Simplex in a Constative sense in Anab. 2, 3 § 16 ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, and 4, 8 § 20 καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονες . . ἐγίνοντο. Also the Present stem in 1, 5 § 6 τὸ δὲ στράτευμα ὁ αἶτος ἐπέλιπε . . κρέα οὖν ἐσθιόντες οἱ στρατιῶται διεγίνοντο. The Compound occurs in a Perfective sense in Anab. 4, 8 § 14 τούτους, ἦν πῶς δυνάμεθα, καὶ ὤμους δεῖ καταφαγεῖν.

In Homer there is no perceptible difference between the usages of ἐσθίω and its Compound κατεσθίω. Cf. e. g. Il. Ω 213 τοῦ ἐγὼ μέγον ἦπαρ ἔχοιμι | ἐσθέμεναι προσφῶα (i. e. 'have to feast upon'), and 415 δυωδεκάτῃ δέ οἱ ἥώς | κειμένῳ, οὐδέ τί οἱ χρῶς χήπεται, οὐδέ μιν εὐλαί | ἔσθουσ' (i. e. "they are not yet at work upon his flesh"), but also Φ 24 μάλα γάρ τε κατεσθίει δν κε λάβησιν, and B 314 ἐνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετριγύτας | μήτηρ δ' ἄμφεπο-

τᾶτο ὀδυρομένη φίλα τέκνα, in both of which the picture presented is that of a process of devouring rather than that of the ultimate consumption of the food.

The Simple Aorist is often purely Constativ in Homer, cf. e. g. Ω 411 ὦ γέρον, οὐπω τόν γε κύνες φάγον οὐδ' οἶωνοί, | ἀλλ' ἔτι κείνος κείται Ἀχιλλῆος παρὰ νηϊ . . ., and Φ 127 θρώσκων τις κατὰ κύμα μέλαιναν φρίχ' ὑπαίξει | ἰχθύς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν. It does, however, occur also in the Perfective sense, whether alone or in tmesis with κατά. Cf. e. g. Odyss. ξ 135 τοῦ δ' ἤδη μέλλουσι κύνες . . . | ῥινόν ἀπ' ὀστέοφιν ἐρύσαι, ψυχὴ δὲ λέλοιπεν· | ἦ τόνγ' ἐν πόντῳ φάγον ἰχθύες, ὅστέα δ' αὐτοῦ | κείται ἐπ' ἡπείρου ψαμάθῳ (i. e. "or else the fishes of the sea have already completed the work of destruction; his bones lie . . ."). Β 317 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν, | τὸν μὲν ἀρίζηλον θῆκεν θεός . . .

22. δύω.

In regard to δύω we have the contrast between the Simplex in the general sense of "to sink", in which the movement itself, and not the attainment of its ultimate result is the point emphasized and, on the other hand, the Perfective καταδύω, used in cases where the 'sinking' is conceived of as completed.

For exx. of the Simplex we are obliged to have recourse to authors other than Polybius; cf. e. g. for the Present stem such purely conventional expressions as ἅμα ἡλίῳ δύνοντι in Xen. Anab. 2, 2 § 12 etc. Cf. also ibid. 1, 10 § 15 χρεδὼν δ' ὅτε ταῦτα ἦν καὶ ὁ ἥλιος ἐδύετο, and 5, 7 § 6 . . . ἵστε δήπου ὁπόθεν ὁ ἥλιος ἀνίσχει καὶ ὅποι δύεται. Cf. also the use, with the meaning "to dive", in Thucydides 7, 25 § 7 τούτους (sc. τοὺς σταυρούς) κολυμβηταὶ δυόμενοι ἐξέπριον μισθοῦ.

Of the Perfective Compound we have exx. from Polybius, I) 16, 5 § 2 συνέβη δὴ τὴν μὲν πληγεῖσαν αὐτανδρον καταδύναι. Cf. ibid. 7 § 3 τῶν δὲ παρ' Ἀττάλου κατέδυσαν μὲν τριημιολία μία καὶ δύο πεντήρεις.

II) 15, 30 § 3 οἱ δὲ κατεδύοντο διαδιδράσκοντες εἰς ἀνυπονοήτους οἰκίας καὶ τόπους ("concealed themselves in . . ."). 5, 47 § 2 . . . αὐτοὶ δ' ὑπ' αὐτῶν βαπτιζόμενοι καὶ καταδύνοντες ἐν τοῖς τέλμασιν ἄχρηστοι μὲν ἦσαν ἅπαντες, πολλοὶ δὲ καὶ διεφθάρησαν αὐτῶν.

Note. So also in Thucydides, 7, 34 § 5 τῶν δ' Ἀθηναίων κατέδυ μὲν οὐδεμία ἀπλῶς, ἐπτά δὲ τινες ἄπλοι ἐγένοντο. Cf. ibid. § 6 and 2, 92 § 2. Cf. also Xenophon Anab. 3, 5 § 11 ὅτι μὲν οὖν οὐ καταδύσεσθε, αὐτίκα μάλα εἴσεσθε· πᾶς γάρ ἄκός δύο ἀνδρας ἕξει

τοῦ μὴ καταδύναι. Cf. 4, 5 § 36 ἄνευ γὰρ τῶν κακίων κατεδύοντο μέχρι τῆς γαστροῦς, and 7, 7 § 11 κατὰ γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης.

In Homer both δύναι and καταδύναι are sometimes used in the Constativ sense. Cf. e. g. Ψ 154 καὶ νύ κ' ὀδυρομένοισιν ἔδου φάος ἥελιοιο, | εἰ μὴ . . . with A 605 αὐτὰρ ἐπεὶ κατέδου λαμπρὸν φάος ἥελιοιο, | οἱ μὲν κακκείοντες ἔβαν οἰκόνδε, and A 601 ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥελιον καταδύντα | δαίνυντ', with T 308 δύντα δ' ἐς ἥελιον μενέω καὶ τλήσομαι ἔμπης. With the latter cf. also the Present stem Durative in Φ 232 . . εἰς ὃ κεν ἔλθῃ | δειέλος ὧπὲρ δύνω.

The Perfective sense, however, is recognizable in the uses of δύναι and καταδύναι in the meaning "to enter". Cf. e. g. A 263 πότμον ἀναπλήσαντες ἔδυν δόμον Ἄϊδος εἴω, with T 25 δεῖδω μὴ . . . | μυῖαι καδδύσαι κατὰ χαλκοτύπους ὠτειλάς | εὐλάς ἐγγείωνται. The corresponding Present stem Durative is seen in exx. like T 371 δεῦτερον δ' αὖ θώρηκα περὶ στήθεσσι καδδυνεν and A 268 ὀξείαι δ' ὀδύναι δύνον μένος Ἀτρεΐδαο.

23. καθίζω.

Finally there may be mentioned a few Compound verbs which appear in an indisputably Perfective sense in Polybius, and which may, therefore, find a place here despite the fact that the Simplex does not occur side by side with them. Thus we have καθίζω, in the sense "to take a seat, to settle down" etc., I) In the Aorist stem, e. g. 6, 37 § 1 καθίσαντος δὲ παραχρῆμα συνεδρίου τῶν χιλιάρχων κρίνεται, 6, 20 § 2 μετὰ ταῦτα καθίσαντες χωρὶς ἀλλήλων κατὰ στρατόπεδον, κληροῦσι τὰς φυλάς. 12, 16 § 10 τοῦτο δ' ἐστὶ, καθισάντων τῶν χιλίων καὶ βρόχων κρεμασθέντων . . . 1, 39 § 3 ἐν ἣ προσπερόντες εἴς τινα βραχέα διὰ τὴν ἀπειρίαν, ἐπιγενομένης ἀμπώτεως καὶ καθισάντων τῶν πλοίων εἰς πᾶσαν ἡλθον ἀπορίαν. Cf. 1, 47 § 5, 15, 29 § 9, 8, 23 § 2, 9, 26 § 4, 20, 5 § 7, 9, 3 § 7, 26, 10 § 7.

II) In the Present stem, 1, 51 § 8 ἀεὶ δὲ τὸ θλιβόμενον ὑπὸ τῶν κατὰ πρόσωπον σκάφος ἢ τοῖς βραχεῖσι περιπίπτον ἐκάθειζε κατὰ πρύμναν ἢ . . Cf. 1, 51 § 11.

Note. In Thucydides we find no occurrences of the Simplex ἵζω; ἱζάνω occurs in the Perfective sense in 2, 76 § 1 ὑπαγομένου αὐτοῖς κάτωθεν τοῦ χύματος καὶ ἱζάνοντος αἰεὶ ἐπὶ τὸ κενούμενον. The intransitive use of καθίζω is always Perfective where it occurs. Cf. e. g. 3, 28 § 2, 75 §§ 2 and 4.

So in like manner in Xenophon we find the Perfective Compound in e. g. Hell. 7, 1 § 39 οὐδ' εἰς τὸ συνέδριον ἤθελε καθίζειν. Cyr. 4, 2 § 35 ἐκέλευε καθίζεσθαι αὐτῶν ὅσοις ἐστὶ πλέον ἢ δυοῖν μηνοῖν ἐν τῇ σκηνῇ τὰ ἐπιτήδεια. ἐπεὶ δὲ τούτους εἶδεν, αὐθις ἐκέ-

λευνε ὅσοις μηνός ἦν· ἐν τούτῳ χρεδὼν ἅπαντες ἐκαθίζοντο. Hell. 5, 4 § 6 ἦν δὲ σύνθημα, ἐπεὶ καθίζοιντο, παίειν εὐθὺς ἀνακαλυψαμένους. Cyr. 8, 4 § 2 etc. One noteworthy example, however, occurs in Xenophon in which the Compound καθίζω is used as a Durative, viz. Hell. 4, 1 § 30 . . ῥαπτὰ ἐφ' ὧν καθίζουσιν οἱ Πέρσαι μαλακῶς.

In Homer the relations, as indeed is the case also with the other verbs of sitting, are not easy to determine. Exx. of the Simplex occur in both a Durative and a Perfective sense, while καθίζω is also frequent in the latter signification. Thus we have, α) The Durative ἵζω in Ω 472 γέρων δ' ἰθὺς κίεν οἴκου, | τῇ ῥ' Ἀχιλεὺς ἵζεσκε διίφιλος ("was wont to sit"). Β 792 εἵκατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ, | ὅς Τρώων σκοπὸς ἵζε ποδωκείῃσι πεποισῶς, | τύμβῳ ἐπ' ἀκροτάτῳ. So perhaps also | 13 φοῖτα κηρύκεσσι . . κελεύων | κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον, | .. αὐτὸς δὲ μετὰ πρῶτοις πονεῖτο. | ἵζον δ' εἰν ἀγορῇ τετιηότες, ἂν δ' Ἀγαμέμνων | ἵστατο δακρυχέων. Σ 522 οἱ δ' ὅτε δὴ ῥ' ἵκανον ὀθι κρῖαν εἶκε λοχῆσαι | . . . |, ἐνθ' ἄρα τοίγ' ἵζοντ' εἰλυμένοι αἴθοπι χαλκῷ. At the same time it must certainly be admitted that the Perfective force would also be possible in the last two exx.

β) Perfectives in the Simplex, Β 96 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα | λαῶν ἰζόντων, ὁμαδος δ' ἦν. Σ 422 αὐτὰρ ὁ ἔρρων | πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἵζε φαινοῦ. Υ 15 ἔξ ἁλὸς ἦλθε μετ' αὐτούς, | ἵζε δ' ἄρ' ἐν μέσσοις. Ι 218 αὐτὸς δ' ἀντίον ἵζεν Ὀδυσσεὺς θεῖοιο | τοῖχου τοῦ ἐτέριοιο. Γ 326 οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἐκάστῳ | ἵπποι . . καὶ ποικίλα τεύχε' ἔκειτο. Cf. Η 115, Γ 162.

γ) As exx. of the Perfective Compound Γ 426 δίφρον ἐλοῦσα . . | ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε . . . | ἐνθα καθίζ' Ἑλένη· Θ 436 αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι καθίζον. Cf. Α 623 and Υ 151. So probably also Γ 394 . . κε φαίης . . | ..τόν γ' ... χορόνδε | ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν. More doubtful is the Perfective force in Ο 50 εἰ μὲν δὴ κύγ' ἔπειτα, βοῶπις πότνια Ἥρῃ, | ἵcon ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις, | τῷ κε Ποσειδάων . . | αἶψα μεταστρέψει νόον . . .

In view of the above facts it would seem not unnatural to conjecture that the reduplicated ἵζω was originally Perfective in meaning, (cf. L. *sīdō*, as also Old Bulg. *sēdati*, which Navratil explains as meaning "sich (langsam) niedersetzen"). The occasional use of the Simplex as a Durative was then due to the influence of ἕζομαι, (which, in its turn, owes some Perfective exx. in Homer to the analogy of ἵζω).

24. καθέζομαι.

Similarly καθέζομαι appears in the Perfective meaning in Polybius; cf. e. g. 6, 53 § 9 ὅταν δ' ἐπὶ τοὺς Ἐμβόλους ἔλθωσι, καθέζονται πάντες ἐξῆς ἐπὶ δίφρων ἐλεφαντίνων. 37, 3 § 3 (Μακκάνης) ὅτε μὲν στήναι δέοι, στὰς ἐν τοῖς αὐτοῖς ἵχνεσι δι' ἡμέρας ἔμενε, καθεζόμενος δὲ πάλιν οὐκ ἠγείρετο.

3, 79 § 10 καθεζόμενοι γὰρ ἐπ' αὐτῶν (sc. τῶν ὑποζυγίων) καὶ τῶν σκευῶν σωρηδὸν ὑπὲρ τὸ ὑγρὸν ὑπερεῖχον, καὶ τῷ τοιούτῳ τρόπῳ βραχὺ μέρος τῆς νυκτὸς ἀπεκοιμῶντο.

Note. In Thucydides the exx. of καθέζεσθαι are mainly Perfective. Cf. e. g. 7, 77 § 4 λογίζεσθε δὲ ὅτι αὐτοὶ τε πόλις εὐθὺς ἔστε ὅποι ἂν καθέζησθε, and 73 § 1 νομίσας δεινὸν εἶναι εἰ τοσαύτη στρατιὰ κατὰ γῆν ὑποχωρήσασα καὶ καθεζομένη ποι τῆς Σικελίας . . . Cf. 8, 90 § 4, 1, 24 § 4 and 126 § 7, 3, 70 § 3, 4, 67 § 1, 6, 49 § 4.

On the other hand we must probably recognize Duratives in 1, 137 § 1 ὁ δὲ ἀκούσας ἀνίστησί τε αὐτὸν μετὰ τοῦ ἑαυτοῦ υἱός, ὥσπερ καὶ ἔχων αὐτὸν ἐκαθέζετο . . . 7, 67 § 2 πολλοὶ δὲ καὶ ἀκοντισταὶ χερσαῖοι . . . οἱ οὐδ' ὅπως καθεζομένους χρή τὸ βέλος ἀφείναι εὐρήουσιν . . .

In like manner we find the Perfective use of the Compound distinctly preponderating in Xenophon. Cf. e. g. Cyr 7, 4 § 4, 6, 1 § 6. Anab. 3, 1 § 33. Hell. 2, 3 § 35, 3, 5 § 7 and 1 § 25. As clear Duratives on the other hand we have Anab. 5, 8 § 14 ἐν γὰρ τῷ ἰσχυρῷ χειμῶνι καὶ αὐτός ποτε ἀναμένων τινὰς συσκευαζομένους, καθεζόμενος συχνὸν χρόνον, κατέμαθον ἀναστὰς μόλις καὶ τὰ σκέλη μόλις ἐκτείνας. Cyr. 5, 3 § 25 ὅσον δὲ χρόνον ἐκαθέζετο ὁ Κύρος ἀμφὶ τὴν περὶ τὸ φρούριον οἰκονομίαν, τῶν Ἀσσυρίων τῶν κατὰ ταῦτα τὰ χωρία πολλοὶ μὲν ἀπῆγον ἵππους, πολλοὶ δὲ ἀπέφερον ὅπλα.

In Homer we have, besides exx. of ἔζομαι in its purely Durative meaning and of καθέζομαι as a Perfective, several cases also of the use of ἔζομαι as Perfective. Here it should be noted that the lack of an Aorist to ἔζομαι may have facilitated the early development of the Perfective Compound in this verb, a development which was supported by the parallel καθίζω existing beside the, perhaps naturally Perfective, Simplex ἴζω.

Exx. of the Durative Simplex are, Ψ 78 οὐ μὲν γὰρ ζωοὶ γε φίλων ἀπάνευθεν ἐταίρων | βουλὰς ἐζόμενοι βουλευόμεν. Γ 211 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, | ἄμφω δ' ἔζομένω, γεραιώτερος ἦεν Ὀδυσσεύς. Σ 601 ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν | ἐζόμενος κεραμεὺς πειρήσεται, αἱ κε θέσιν. Ξ 437 ἐζόμενος δ' ἐπὶ γούνα κελαινεφὲς αἶμ' ἀπέμεσεν. Ν 15 ἐνθ' ἄρ' ὄγ' ἔξ ἄλδς ἔζετ' ἰών, ἐλέαιρε δ' Ἀχαιοῦς. Β 42 ἔγρετο δ' ἔξ ὕπνου . . . | ἔζετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα, and perhaps also Β 268 ὁ δ' ἄρ' ἔζετο τάρβησέν τε, | ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.

Exx. of the Perfective ἔζομαι are rather more frequent. Cf. e. g. Φ 115 ἔγχεος μὲν ῥ' ἀφῆκεν, ὁ δ' ἔζετο χεῖρε πετάσας | ἀμφοτέρας, (cf. Ξ 495), Ψ 204 ἡ δ' αὐθ' ἔζεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον. Ω 597 ἔζετο δ' ἐν κλισίῳ πολυδαίδαλῳ, ἐνθεν ἀνέστη | τοίχου τοῦ ἐτέρου. Ψ 350 ὥς εἰπὼν Νέστωρ Νηληϊῶς ἀψ ἐνὶ χώρῃ | ἔζετ', ἐπεὶ ψ παιδὶ ἐκάτου πείρατ' ἔειπεν. Ζ 354 ἄλλ' ἄγε νῦν εἰσελθε καὶ ἔζεο τῷδ' ἐπὶ δίφρῳ. Cf. Β 211, Α 246, Σ 247, Β 90, Ο 150, Θ 443. So also Α 349 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιαθείς | θῖν' ἔφ' ἄλδς πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον, with which cf. the instance of the Compound in Α 81

ὁ δὲ νόσφι λιασθεῖς | τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίων, | εἰς-
 ορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν. Other exx. of the Perfective
 καθέζομαι are A 183 τότε δὴ ῥα πατήρ ἀνδρῶν τε θεῶν τε | ἴδης ἐν
 κορυφῇ καθέζετο πιδήεσσης, | οὐρανόθεν κατὰβάς. Θ 51 ἐνθ' ἵππους
 ἔστησε . . . | . . . κατὰ δ' ἡέρα πουλὺν ἔχευεν. | αὐτὸς δ' ἐν κορυφῇ
 καθέζετο κύδει γαίων. Ω 100 ἡ δ' ἄρα παρ Διὶ πατρὶ καθέζετο,
 εἶξε δ' Ἀθήνη. Cf. Ω 126, A 405 and 536, Υ 136, Λ 397, etc.

25. κατοπτεύω.

In Polybius, again, we have good exx. of the Perfective force of the Compound κατοπτεύω (= "to get a sight of" etc.) I) 3, 65 § 3 . . προῆγον διὰ τοῦ πεδίου, σπεύδοντες κατοπτεύσαι τὰς ἀλλήλων δυνάμεις. 3, 104 § 5 ἵνα δὲ μὴ πρῶ κατοπτρευθῶσιν ὑπὸ τῶν εἰς τὰς προνομὰς ἐκπορευομένων. Cf. 3, 45 § 3. 10, 32 § 1 βουλόμενοι δὲ οἱ ὕπατοι κατοπτεύσαι καφῶς τὰ πρὸς τὴν τῶν ὑπεναντίων στρατοπεδείαν κεκλιμένα μέρη τοῦ λόφου. 1, 4 § 11 ἐκ μέντοι γε τῆς ἀπάντων πρὸς ἀλλήλα κυμπλοκῆς καὶ παραθέσεως, ἔτι δ' ὁμοιότητος καὶ διαφορᾶς, μόνως ἂν τις ἐφίκοιτο καὶ δυνηθείη κατοπτεύσας ἅπαντα καὶ τὸ χρήσιμον καὶ τὸ τερπνὸν . . ἅμα λαβεῖν.

II) So also in the Present stem, 4, 70 § 5 . . ἀφ' ὧν ἦν κατοπτεύειν τὴν τε πόλιν ὅλην ἀσφαλῶς καὶ τοὺς περίξ αὐτῆς τόπους. 15, 11 § 10 βλέπειν αὐτοὺς ἐκέλευε, καὶ τὴν τῶν ὑπεναντίων κατοπτεύειν τάξιν· οὐ γὰρ οἷον ἐλάττους, ἀλλ' οὐδὲ πολλοστὸν μέρος εἶναι τῶν τότε πρὸς αὐτοὺς ἀγωνισαμένων . . ., (in this latter example the Perfective meaning is much more appropriate to κατοπτεύειν than that of "lustrare oculis", which is already sufficiently expressed by βλέπειν). The Perfective meaning is also not impossible in 22, 9 § 6 περιῆει κατοπτεύων τὴν πόλιν.

An example of the rare Simplex, in the sense of "to gaze over, to command a view over", may be cited from Aristoph. Birds 1061 ἤδη μοι τῷ παντόπῳ | καὶ παντάρχα θνητοὶ πάντες | θύουσ' εὐκταίαις εὐχαῖς. | πᾶσαν μὲν γὰρ γᾶν ὀπτεύω, | cῶζω δ' εὐθαλεῖς καρπούς.

Note. From Thucydides no exx. of either the Simplex or the Compound can be adduced.

26. Compounds of μίγω, μίγνυμι.

Finally we have in Polybius the Compounds συμμίγω, συμμίγνυμι, καταμίγω and καταμίγνυμι, practically taking the place of the Simplex in its various senses. Cf. e. g., I) 5, 50

§ 11 .. πείθει τινὰ τῶν ἐκείνου παίδων .. εἰσενέγκαντα πρὸς τὸν Ἐπιγένην καταμίζειν τὴν ἐπιστολὴν τοῖς ἐκείνου γράμμασιν, (with which cf. the double Compound in β, 79 § 1 .. εἰς μὲν τὴν πρωτοπορείαν ἔθηκε τοὺς Λίβυας καὶ τοὺς Ἰβηρας . . ., συγ-καταμίσας αὐτοῖς τὴν ἀποσκευήν). 15, 13 § 9 τοὺς δὲ διαωζομένους καὶ φεύγοντας οὐκ εἶασε καταμιγῆναι ταῖς δυνάμεσιν Ἀννίβας. So too συμμίζειν occurs passim. Cf. e. g. 1, 53 § 8 .. ἀναχθεὶς ἔπλει συμμίζειν σπεύδων διὰ τὸ καταφρονεῖν τῶν Ῥωμαίων. 1, 31 § 5 οἱ καὶ συμμίζαντες αὐτῷ τοσοῦτον ἀπέσχον τοῦ ῥέπειν ταῖς γνώμας ἐπὶ τὸ ποιεῖν τι . . . 1, 19 § 2 κἄπειτα πάλιν ἐκκλίνασιν ἀποχωρεῖν, ἕως ἂν αὐτῷ συμμίσωσι.

II) In the Present and Future stems, 34, 2 § 2 .. πιθωνώτερον ἂν οὕτω τις ψεύδοιτο, εἰ καταμίσχοι τι καὶ αὐτῶν τῶν ἀληθινῶν. 1, 60 § 3 ἔσπευδε .. προσλαβὼν ἐπιβάτας ἐκ τῶν μισθοφόρων .. οὕτω συμμίσχοι τοῖς ὑπεναντίοις . . . Cf. 10, 49 § 6. 8, 26 § 5 ἐξέπεμπε συνταξάμενος παραγίνεσθαι καὶ συμμιγνύναι κατὰ τάχος αὐτῷ πάλιν. Cf. 28, 10 § 3 and 8, 27 § 4.

Note. In Thucydides no exx. of the Simplex occur; the εὖν-Compound is found in the meanings "to give battle to" (manus conserere) and "to join forces with" etc. Cf. e. g. I) In the Aorist stem 1, 49 § 1, 50 § 2, 5, 9 § 7 and 65 § 3, 2 84 § 3, 3, 110 etc. Cf. Xenophon Anab. 2, 3 § 19 etc.

II) In the Present stem 1, 62 § 3, 7, 6 § 2, 7, 26 § 1 etc.

In Homer the εὖν- and κατὰ-Compounds are rare; they would appear to differ in no way from the Simplex. Cf. O 510 ἡμῖν δ' οὕτως τοῦδε νόος καὶ μή τις ἀμείνων, | ἣ αὐτοσχέδι μῖσαι χεῖρας τε μένος τε, and, on the other hand, the Compound in Ω 529 ὦ μὲν κ' ἀμμίξας δοίη Ζεὺς τερπικέραυνος, | ἄλλοτε μὲν τε κακῷ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῷ.

II) Cf. Σ 216 στῆ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς μίσγετο. Ω 91 τίπτε με κείνος ἄνωγε μέγας θεός; αἰδέομαι δὲ | μίσγεσθ' ἀθανάτοισιν. Ψ 73 τῆλέ μ' ἑέργουσι ψυχαί, εἶδωλα καμόντων, | οὐδέ με πρὸς μίσγεσθαι ὑπὲρ ποταμοῖο ἔωσιν. N 797 ἦ ῥά (sc. ἀέλλη) θ' ὑπὸ βροντῆς πατρὸς Διὸς εἰσι πέδονδε, | θεσπεσίῳ δ' ὁμάδῳ ἀλί μίσγεται. Δ 456 ὥς τῶν μισγομένων γένητο ἰαχὴ τε πόνος τε, and, on the other hand, the Compound in B 753 ὅς ῥ' ἐς Πηνειὸν προΐει καλλιπροον ὕδωρ, | οὐδ' ὄγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ, | ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡὔτ' ἔλαιον.

Exceptions.

It remains to consider certain exceptions to the principle of the Compound Perfective in later Greek as illustrated above.

I.

We have a few verbs in which the Compound is either wholly, or at any rate prevailing, Imperfective.

1) κάθημαι is so frequent in the meaning "to sit, to be sitting" that detailed illustration would be superfluous. Cf. e. g. Polyb. 1, 80 § 9 ἐπεὶ δὲ . . . τις ἐκ τῶν καθημένων εἶπε Βάλλε . . . 8, 22 § 12 ἐκάθητο δεδεμένος ἐπὶ τῆς γῆς.

So too in Thucydides and Xenophon. Cf. e. g. in the ordinary meaning Thucydides 3, 38 § 5, κοφιστῶν θεαταῖς εἰκοότες καθημένοις μᾶλλον ἢ περὶ πόλεως βουλευομένοις, 5, 85 § 1, 4, 124 § 4 etc., and also, with the meaning "to occupy a position", 2, 101 § 2 . . . ἐδῆον τὴν γῆν· καθημένου δ' αὐτοῦ περὶ τοὺς χώρους τούτους, οἱ . . . Θεσσαλοὶ . . . ἐφοβήθησαν . . . 2, 20 § 2, 4, 44 § 3 etc. A typical example from Xenophon may be instanced from Anab. 7, 3 § 21 τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ . . . No exx. of the Simplex are to be found in Polybius and Thucydides. Here and there exx. occur, however, which would be better classed as Perfectives than as Duratives. Thus we have Thuc. 3, 97 § 2 ὑπέφευγον γὰρ οἱ ἄνθρωποι καὶ ἐκάθηντο ἐπὶ τῶν λόφων τῶν ὑπὲρ τῆς πόλεως. Xen. Anab. 4, 5 § 15 . . . ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον . . . εἶκαζον τετηκέναι . . . Ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύεσθαι.

The reason why κάθημαι finally became crystallized into a Durative, despite its compound nature, is difficult to determine. We may perhaps conjecture that in early Greek κάθημαι was frequently used as Perfective to the naturally Imperfective ἦμαι, (here too it is to be noted that ἦμαι forms no Aorist), but at the same time it was not invariably invested with that function; in Homer indeed the Perfective 'Aktionsart' in this verb can sometimes be expressed by the uncompound simplex. In the course of time, however, as κατέζομαι became fixed in the Perfective sense, κάθημαι was appropriately used exclusively for the Durative.

In Homer, then, the Simplex and the Compound each appear in both the Durative and the Perfective senses. Thus we have α) Durative exx. of the type of I) Υ 23 ἀλλ' ἦτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμποιο | ἤμενος. A 512 τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς, | ἀλλ' ἀκέων δὴν ἦστο . . . etc.

etc., as also of II) Ψ 448 Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο. Α 76 οἱ δ' ἄλλοι οὐ σφιν παρέσαν θεοί, ἀλλὰ ἔκηλοι | σφοῖσιν ἐνὶ μεγάροισιν καθεῖατο. Ω 473 ἐν δέ μιν αὐτόν | εὖρ', ἔταροι δ' ἀπάνευθε καθεῖατο.

And β) as Perfectives the less frequent exx. such as I) Ω 799 ρίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ εἴατο πάντη, and Β 200 Δαιμόνι', ἀτρέμας ἦσσι καὶ ἄλλων μῦθον ἄκουε, and II) Β 191 ἀλλ' αὐτός τε κάθησσι καὶ ἄλλους ἴδρυσε λαούς.

2) καθεύδω occurs as a pure Durative in Thucydides, 4, 113 § 1 ἔτυχον ἐν τῇ ἀγορᾷ ὀπλίται καθεύδοντες ὡς πεντήκοντα, and very frequently also as a Durative in Xenophon, cf. e. g. Hell. 5, 1 § 20 . . τῶν δὲ Ἀθήνησιν (sc. νεῶν) ἐγίγνωσκεν ὅτι οἱ μὲν τριήραρχοι οἴκοι καθευδήσκειν, οἱ δὲ ναῦται ἄλλος ἄλλῃ σκηνήσκειν. Anab. 1, 3 § 11 ἐμοὶ οὖν δοκεῖ οὐχ' ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν. Hell. 6, 4 § 25 ἐπεὶ δ' ἐδείπνησαν, πρὶν καθεύδειν παραγγείλαντες ἀκολουθεῖν, ἡγοῦντο εὐθὺς ἀφ' ἐσπέρας. Cf. Cyr. 1, 6 § 8.

Probably Perfective, on the other hand, are Xen. Anab. 3, 1 § 11 . . ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύνατο καθεύδειν ("could not get to sleep"). μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ, and possibly also Hell. 4, 6 § 7 εἰς δὲ τὴν νύκτα οἱ μὲν Ἀκαρνᾶνες ἀπῆλθον, οἱ δὲ στρατιῶται ἐκάθευδον.

In Homer εὔδειν and καθεύδειν are both of frequent occurrence in a purely Durative sense. Cf. e. g. I) Ω 675 οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο | . . . | αὐτὰρ Ἀχιλλεὺς εὔδε μυχῷ κλισίης εὐπήκτου. Ψ 69 εὔδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ, etc. etc. II) Odyss. δ 304 οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο | | Ἀτρεΐδης δὲ καθεύδε μυχῷ δόμου ὑψηλοῖο. η 344 ὡς ὁ μὲν ἔνθα καθεύδε πολὺτλας δῖος Ὀδυσσεύς | τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθοῦσῃ ἐριδούπῳ | Ἀλκίνοος δ' ἄρα λέκτο μυχῷ δόμου.

The Perfective meaning, on the other hand, is perhaps traceable in the Compound in Α 611 Ζεὺς δὲ πρὸς ὃν λέχος ἦν Ὀλύμπιος ἀστεροπητῆς, | ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι | ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη, as contrasted with the Durative Simplex in Β 2 ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταί | εὔδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος.

In like manner 3) κατάκειμαι is mainly Durative in Xenophon, and certainly so in the one occurrence of it

which we find in Polybius, viz. 12, 27 § 5 λοιπὸν κατακείμενον ἐρευνᾶν δεῖ τὸ ζητούμενον, καὶ συγκρίνειν τὰς τῶν προγεγονότων συγγραφένων ἀγνοίας, ἄνευ πάσης κακοπαθείας. Cf. also Xen. Anab. 4, 4 § 11 ἐπιπίπτει χιῶν ἄπλετος ὥστε ἀπέκρυσσε καὶ τὰ ὄπλα καὶ τοὺς κατακειμένους. . . . κατακειμένων γὰρ ἀλεινὸν ἦν ἡ χιῶν ἐπιπεπτωκυῖα ὅτῳ μὴ περιῤῥυείη. Cf. ibid. 3, 1 § 13 οὐδεὶς παρασκευάζεται οὐδ' ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἄγειν. In Thucydides no example of the Compound occurs, while the Simplex is found in the same Durative meanings as we meet with in Polybius. Cf. e. g. Polyb. 8, 20 § 6 διὰ τὸ τῆς πρὸς τὸν Ἀντίοχον χάριτος τὸ πλείστον ἐν τούτῳ κεῖσθαι τῷ μέρει. Cf. 15, 4 § 11, etc.

In Homer the Compound occasionally occurs, mostly in an indisputably Durative sense. Cf. e. g. Ω 527 δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὐδαι, and 523, ἄλγεα δ' ἔμπης ἐν θυμῷ κατακείσθαι ἑάσομεν, ἀχνύμενοί περ. P 677 ὄντε . . οὐκ ἔλαθε πτώξ | θάμνῳ ὑπ' ἀμφικόμῳ κατακείμενος.

The Perfective sense is, however, perhaps conceivable, ("to lay oneself down" as opposed to the Durative "to lie, be lying down"), in Ω 10 τῶν μιμνησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν, | ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε ὕπτιος, ἄλλοτε δὲ πρηνής, (cf. line 5 above, ἀλλ' ἐστρέφετ' ἐνθα καὶ ἐνθα).

The Simplex in Homer is used in a purely Durative sense, and that so frequently that illustrations would be superfluous.

II.

The second class of exceptions is formed by those verbs in which the Perfective meaning is often still capable of being expressed by the Aorist Simplex alone, particularly the familiar ἔστην, ἔγνων and ἔσχον, and further e. g. κρατέω and κυριεύω. At the same time it should be noted with regard to this class of exceptions that, side by side with the use of the Perfective Aorist Simplex, there are also many instances of a Perfective Compound in the same function, (e. g. ἐπιγνῶναι, κατασχέιν, κατακρατῆσαι etc.). It would seem that in such cases the principle of the Perfective Compound is still only half established, as may be further argued

from the fact that the Present stem tenses of the Compounds referred to appear partly indeed in a Perfective sense but partly also as pure Duratives.

We proceed, then, to illustrate the most striking of the exceptions in which the Aorist of the Simplex is still capable of expressing the Perfective meaning side by side with the Constative one.

As regards the reduplicated ἵσταμαι and γινώσκω, at any rate, we need not be surprised to find that the Present stem also of the Simplex can sometimes be used in the Perfective sense.

1. ἔστην : ἵσταμαι.

α) Constative exx. of ἔστην in Polybius are 1, 31 § 8... ὁμως οὕτως ἀνδρωδῶς ἔστη (sc. τὸ συνέδριον) ὥστε πᾶν ὑπομένειν εἴλετο... 1, 44 § 4 τὸ μὲν διακωλύειν τὸν εἰσπλου τῆς βοηθείας ἀπέγνωσαν, ἐπὶ δὲ τῆς θαλάττης ἔστησαν καταπεπληγμένοι τὴν τῶν πολεμίων τόλμαν. 4, 71 § 4 διαβάς τὴν.. γέφυραν, οὐδενὸς ἐμποδῶν στάντος διὰ τὸ παράδοξον τῆς ἐπιβολῆς.. With these cf. exx. of the Durative ἵσταμαι such as 33, 12 § 3 οἱ μὲν οὖν Πριηνεῖς, ὡς ἐμοὶ δοκεῖ, ὀρθῶς ἵσταντο... ὁ δ' Ἀριαράθης πολλοῖς ἐδόκει παραπίπτειν τοῦ καθήκοντος. 1, 19 § 15 οὐδενὸς δ' ἐμποδῶν αὐτοῖς ἵσταμένου, παρεισπερόντες... etc. etc.

β) Perfective, on the other hand, are 4, 61 § 4 ἔδωκε τοῖς Αἰτωλοῖς ἀναστροφὴν εἰς τὸ καὶ στήναι καὶ προνοηθῆναι τε καὶ παρεσκευάσθαι πρὸς τὸ μέλλον. 2, 34 § 13.. μέρος δέ τι καὶ φυγεῖν αὐτῶν ἠνάγκασαν ἕως ὃ Γνάιος ἀνακαλεσάμενος τοὺς ἐκ τῆς πρωτοπορείας παύρμησε στήναι καὶ συμβαλεῖν τοῖς πολεμίοις. Cf. 5, 74 § 1 and 3, 69 § 13. So too 1, 47 § 4 οὐδὲν ἥνυον διὰ τὸ βάθος τῆς θαλάττης καὶ διὰ τὸ μηδὲν δύνασθαι τῶν ἐμβαλλομένων στήναι μηδὲ συμμεῖναι τὸ παράπαν. With these cf. the semi-perfective ἵστασθαι in 14, 3 § 6 τοὺς.. καλπικτὰς.. σημαίνειν.. χάριν τοῦ τὰς νυκτερινὰς φυλακὰς κατὰ τὸν καιρὸν τοῦτον ἵστασθαι κατὰ τοὺς ἰδίους τόπους. Side by side with the Perfective στήναι we find also exx. of ἐπιστήναι in a like sense. Cf. e. g. 1, 46 § 11 ἀλλὰ καὶ βραχὺ προπλεύσας ἐπέστη, πτερῶσας τὴν ναῦν. 4, 43 § 6.. ὅς ἐστι τῆς Ἀσίας τόπος, ἐφ' ὃν ἐπιστήναι φασὶ πρῶτον οἱ μῦθοι τὴν ἰὺ περιαιθεῖσαν.

Note. In Thucydides and Xenophon also the Perfective use of the Aorist Simplex is very frequent, although exx. of the Constative do occur. Cf. e. g. α) for the Constative, Thuc. 1, 40 § 3 δίκαιοί γ' ἔστέ μάλιστα μὲν ἐκποδῶν στήναι ἀμφοτέροις, (with which cf. the Durative in 1, 53 § 2). Xen. Anab. 4, 8 § 19 οἱ δὲ πολέμοιοι, ἐπεὶ ἤρξαντο θεῖν, οὐκέτι ἔστησαν ἀλλὰ φυγὴ ἄλλος ἄλλη ἐτρέποντο. 1, 2 § 15 ἐκέλευε δὲ τοὺς Ἕλληνας, ὥς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι. Cyr. 7, 1 § 3 etc., (with which cf. Duratives such as Hell. 5, 3 § 6, Cyr. 7, 5 § 6 etc.).

β) For the Perfective, Thuc. 3, 39 § 2 τί ἄλλο οὔτοι ἦ . . . ἐζήτησαν . . . μετὰ τῶν πολεμικῶν ἡμᾶς σπάντες διαφθεῖραι; 7, 61 § 3 καὶ τὸ τῆς τύχης κἂν μεθ' ἡμῶν ἐλπίσαντες στήναι. Cf. 1, 33 § 3, 7, 57 § 1. Note also 5, 102 § 1 μετὰ δὲ τοῦ δρωμένου ἔτι καὶ στήναι ἐλπίς ὀρθῶς. Xen. Cyr. 1, 4 § 23 ὁμοθεν διώκοντες ἀνὰ κράτος ἤρουν πολλοὺς . . . καὶ οὐ πρόθεν ἔστησαν πρὶν πρὸς τοῖς πεζοῖς τῶν Ἀκυρίων ἐγένοντο. 2, 4 § 2 ἀκούσας δὲ ταῦτα ὁ Κύρος παρήγγειλε τῷ πρώτῳ ταξίαρχῳ εἰς μέτωπον στήναι, ἐφ' ἐνὸς ἄγοντα τὴν τάξιν, etc. etc. For the semi-Perfective sense of the Simplex in the Present stem cf. Thuc. 4, 52 § 1 τοῦ αὐτοῦ μηνὸς ἵσταμένου ἔσεις, and note also the frequentative-Perfective *ibid.* 3, 23 § 3 ὁ δὲ διακοιζόμενος ἀεὶ ἵστατο ἐπὶ τοῦ χεῖλους τῆς τάφρου. The Compound ἐπιστήναι occurs in Thuc. 2, 91 § 3 αἱ μὲν τινες τῶν νεῶν καθεῖσαι τὰς κώπας ἐπέστησαν τοῦ πλοῦ, and frequently in Xenophon, e. g. Anab. 1, 5 § 7 καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κύρος. Cf. 5, 8 § 9 etc.

2. ἔγνων : γινώσκω.

In Polybius the Perfective force is proved for γινῶναι by a large number of instances; at the same time there are some exx. of the Aorist Simplex which may well be taken as simply Constative to γινώσκω in its meanings "to know, possess knowledge of" and "to try to find out".

Thus we have α) Constatives in 3, 81 § 1 εἴ τις οἶεται κυριώτερόν τι μέρος εἶναι στρατηγίας τοῦ γινῶναι τὴν προαίρεσιν καὶ φύσιν τοῦ τῶν ἐναντίων ἡγεμόνος. 1, 1 § 5 τίς γὰρ οὕτως ὑπάρχει φαῦλος ἢ ῥάθυμος ἀνθρώπων ὃς οὐκ ἂν βούλοιο γινῶναι πῶς . . . σχεδὸν ἅπαντα . . . ὑπὸ μίαν ἀρχὴν ἔπεσε τὴν Ῥωμαίων. 3, 50 §§ 5 and 6 γνοὺς γὰρ ὁ στρατηγὸς ὅτι προκατέχουσιν οἱ βάρβαροι τοὺς εὐκαίρους τόπους, αὐτὸς μὲν . . . ἐπέμενε, προέπεμψε δὲ τινὰς τῶν καθηγουμένων αὐτοῖς Γαλατῶν χάριν τοῦ κατασκέψασθαι τὴν . . . ἐπίνοιαν. With the above we may cf. Duratives such as 5, 21 § 6 βουλόμεθα δὲ πάντες οὐχ οὕτως τὸ γεγονός ὥς τὸ πῶς ἐγένετο γινώσκειν. 3, 59 § 5

.. δέον ἂν εἴη καὶ βέλτιον γινώσκειν κἀληθινώτερον ὑπὲρ τῶν πρότερον ἀγνοουμένων.

β) As Perfectives 3, 58 §§ 8 and 9 and 59 § 2 ἔτι δὲ χαλεπώτερον τὸ περὶ τῶν ὁραθέντων .. τι γινῶναι καὶ μαθεῖν διὰ τὸ τῆς φωνῆς ἐξηλλαγμένον. ἔαν δὲ καὶ γνοίῃ τις, ἔτι τῶν πρὸ τοῦ δυσχερέστερον τὸ τῶν ἑωρακότων τινὰ μετρίῳ χρῆσθαι τρόπῳ .. διόπερ .. οὐκ εἴ τι παρέλιπον οἱ συγγραφεῖς ἢ διήμαρτον, ἐπιτιμῶν αὐτοῖς ἄξιον, ἀλλ' ἐφ' ὅσον ἔγνωσαν τι .. ἐπαινεῖν αὐτοὺς δίκαιον, in which the meaning "to succeed in finding out" finds repeated illustration. Note also 1, 47 § 7 .. θεωρῶν δ' ἐκ καταβολῆς αὐτῷ τὴν τετρήρη συνεξορμήσασαν, γνοὺς τὴν ναὺν διετράπη ("when he recognized the ship ..."). 1, 37 § 6 μικρῶν ἐλπίδων ἕνεκα μεγάλοις περιτυχόντες ἀτυχήμασι τότε τὴν αὐτῶν ἀβουλίαν ἔγνωσαν ("they became aware of their own folly"). 4, 26 § 6 τὸ μὲν πρῶτον ἐλπίσαντες οὐχ ἤξειν τὸν Φίλιππον, συνέθεντο ῥητὴν ἡμέραν .. γνόντες δὲ παραγινόμενον, ἀπέστειλαν γραματοφόρον. Cf. 3, 75 § 3, 3, 94 § 3, 1, 69 § 10, etc.

Cf. the frequentative-Perfective use of the Present stem in 6, 34 § 11 .. κἂν μὲν ἀνενεχθῇ πάντα τὰ δοθέντα, γινώσκει διότι δέδοται τὸ σύνθημα πᾶσι. Exx. of a Perfective ἐπιγινῶναι are also not infrequent. Cf. e. g. 3, 32 § 8 ταῦτα δὴ πάντα διὰ μὲν τῶν γραφόντων καθόλου δυνατόν ἐπιγινῶναι καὶ μαθεῖν, διὰ δὲ τῶν τοὺς πολέμους αὐτοὺς .. ἀδύνατον. 2, 11 § 3 .. βουλόμενος ἅμα μὲν ἐπιγινῶναι σαφῶς τὰ γεγονότα περὶ τὴν πόλιν. 3, 67 § 5 ἥδει γὰρ ὅτι πάντες κατ' ἀνάγκην αὐτῷ κοινωνήσουσι τῶν πραγμάτων, ἐπιγινόντες τὸ γεγονός ἐκ τῶν σφετέρων πολιτῶν παρασπόνδημα κατὰ τῶν Ῥωμαίων. Cf. 3, 68 § 1, 1, 29 § 5, 5, 38 § 1.

Note. Similarly in Thucydides and Xenophon the Perfective use of the Aorist is far more frequent than that of the Constative. As exx. of α) the Constative, we should perhaps recognize in Thucydides 2, 40 § 1 καὶ ἐτέροις πρὸς ἔργα τετραμμένοις τὰ πολιτικά μὴ ἔνδεως γινῶναι, and 2, 60 § 4 ὅ τε γὰρ γνοὺς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ ἐνεθυμήθη. Cf. the Durative Present stem in e. g. 2, 40 § 3 οἱ τὰ τε δεινὰ καὶ ἡδέα σαφέστατα γινώσκοντες καὶ διὰ ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων.

β) Perfective, on the other hand, are Thucydides 3, 37 § 1 πολυλάκις μὲν ἦδη ἔγωγε καὶ ἄλλοτε ἔγνων δημοκρατίαν ὅτι ἀδύνατόν ἐστιν ἐτέρων ἄρχειν. 6, 55 § 1 ὅτι δὲ πρεσβύτατος ὢν Ἰππίας ἤρξεν, εἰδὼς .. ἰσχυρίζομαι, γνοίῃ δ' ἂν τις καὶ αὐτῷ τούτῳ. Cf. 2, 4 § 1 and 62 § 4. Note also 8, 68 § 1 κράτιστος ἐνεθυμηθῆναι γενόμενος καὶ ἂ γνοίῃ

εἰπεῖν, with which cf. *ibid.* § 4. 2, 60 § 4 ὅς οὐδενὸς οἶομαι ἥσσων εἶναι γινῶναι τε τὰ δέοντα καὶ ἐρμηνεύσαι ταῦτα, with which cf. the Perfective Present stem in 6, 8 § 2 ὅπῃ ἂν γιγνώσκωσι ἄριστα Ἀθηναῖοι and 2, 43 § 1 τολμῶντες καὶ γιγνώσκοντες τὰ δέοντα . . ἄνδρες αὐτὰ ἐκτῆσαντο; the latter is of course frequentative. Exx. of the Perfective Aorist Simplex are also very common in Xenophon. Cf. as typical exx. *Anab.* 7, 7 § 43, 1, 6 § 7, 2, 2 §§ 14 and 20, 5, 1 § 14 etc.

Of the Perfective ἐπιγινῶναι, in the meaning "to find out", an example occurs in *Thuc.* 1, 132 § 6, παραποισχάμενος σφραγίδα, ἵνα ἦν ψευθεῖ τῆς δόξης ἢ καὶ ἐκείνός τι μεταγράψαι αἰτήσῃ, μὴ ἐπιγνῶ. Cf. also *Xen. Cyr.* 8, 1 § 33 ἐπέγνωσ δ' ἂν ἐκεῖ οὐδένα οὔτε ὀργιζόμενον κραυγῇ οὔτε χαίροντα ὕβριτικῶς γέλῳτι, with which cf. for the Present stem *ibid.* 7, § 6 σὺν τῷ χρόνῳ τε προϊόντι αἰεὶ συναυξανομένην ἐπιγιγνώσκειν ἐδόκουν καὶ τὴν ἐμὴν δύναμιν. So also *Thuc.* 2, 65 § 7 οἱ ἐκπέμψαντες οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγιγνώσκοντες, ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς περὶ τῆς τοῦ δήμου προστασίας τὰ τε ἐν τῷ στρατοπέδῳ ἀμβλύτερα ἐποιοῦν καὶ . . .

3. ἔσχον : ἔχω.

In Polybius there are many instances of the Aorist Simplex in which the Perfective meaning "to come to have, to get" is distinctly more appropriate than the Constative "to have, to be in possession of". We have, however, exx. of α) the Constative in 2, 5 § 1 τὴν μὲν πρώτην ἐπιβολὴν ἔσχον ἐπὶ τὴν Ἡλείαν . . 4, 74 § 2 . . οὐκέτι περὶ τοῦ πάλιν ἀνακτήσασθαι . . τὴν παλαιὰν . . ἀσυλίαν οὐδὲ τὴν τυχοῦσαν ἐπιμέλειαν ἔσχον 1, 58 § 7 τὰ μὲν οὖν περὶ τὸν Ἑρῦκα καὶ τὰς πεζικὰς δυνάμεις τοιαύτην ἔσχε διάθεσιν. 1, 88 § 5 ὁ μὲν οὖν Λιβυκὸς πόλεμος εἰς τοιαύτην ἀγαθῶν περίστασιν Καρχηδονίου τοιοῦτον ἔσχε τὸ τέλος ὥστε . . 3, 51 § 12 παραυτίκα μὲν γὰρ ἐκομίσατο πλῆθος ἵππων . . , εἰς δὲ τὸ μέλλον ἔσχε μὲν καὶ κύτου καὶ θρεμμάτων ἐπὶ δυοῖν . . ἡμέραις εὐπορίαν, τὸ δὲ συνέχον, φόβον ἐνειργάσατο τοῖς ἐξῆς, (although in this latter example the Perfective force would be equally possible). Cf. 4, 13 § 6, 5, 10 § 10, etc.

β) The Perfective, however, is more common. We have e. g. 1, 4 § 9 ἔννοιαν μὲν γὰρ λαβεῖν ἀπὸ μέρους τῶν ὄλων δυνατόν, ἐπιστήμην δὲ καὶ γνώμην ἀτρεκῆ χεῖν ἀδύνατον. 3, 2 § 6 . . μέγιστα συνεβάλετο αὐτοῖς ἢ τοῦ πολιτεύματος ιδιότης . . πρὸς τὸ κρατήσαντας τῷ πολέμῳ Καρχηδονίων ἔννοιαν χεῖν τῆς τῶν ὄλων ἐπιβολῆς. 4, 53 § 2 γενομένου δὲ τούτου καὶ τῶν πλοίων ἀφικομένων εἰς τὴν Κρήτην, καὶ χόντων ὑποψίαν τῶν Ἑλευθερναίων ὅτι . . 4, 62 § 5 ἐτιμᾶτο . . πλήρεις ἐλπίδων κενῶν . .

πεποιηκώς τοὺς Αἰτωλοὺς· ἔσχον γὰρ ἐκ τούτων διάληψιν ὡς τῆς μὲν Αἰτωλίας οὐδ' ἐγγίζειν τολμήσοντας οὐδενός... ("it caused them to conceive the idea that..."). 5, 10 § 2 τῷ μὲν γὰρ πολέμῳ... αὐτῶν μόνων περιεγένετο καὶ κύριος κατέστη τῶν ἀντιταξαμένων, τῇ δ' εὐγνωμοσύνῃ καὶ μετριοτήτι πάντα Ἀθηναίους ἅμα καὶ τὴν πόλιν αὐτῶν ἔσχεν ὑποχείριον ("won to subjection"). 1, 4 § 3 νῦν δ' ὁρῶν... τὴν... καθόλου καὶ συλλήβδην οἰκονομίαν τῶν γεγονότων, πότε καὶ πόθεν ὠρμήθη καὶ πῶς ἔσχε τὴν συντέλειαν ταύτην, οὐδ' ἐπιβαλλόμενον οὐδένα βασιλεύειν. 2, 37 § 10... τοιαύτην καὶ τηλικαύτην ἐν τοῖς καθ' ἡμᾶς καιροῖς ἔσχε προκοπὴν καὶ συντέλειαν τοῦτο τό μέρος ὥστε... ("attained to such a degree of development and perfection"). 5, 70 § 5 γενόμενος καθ' ὁμολογίαν ἐγκρατὴς ἀμφοτέρων τῶν προειρημένων πόλεων, εὐθαρσῶς ἔσχε πρὸς τὰς μελλούσας ἐπιβολάς, (cf. Hultsch, "er fasste guten Mut"), etc. etc.

Note. So also in Thucydides the Perfective exx. are numerous. We have, however, a) some Constatives, e. g. 6, 2 § 1 ψικίθη δὲ ὦδε τὸ ἀρχαῖον καὶ τοσάδε ἔθνη ἔσχε τὰ ζύμπαντα ("held it, dwelt in it"). (Cf. 1, 13 § 4 and 114 § 2, 3, 61 § 2, 4, 49 § 1). 6, 14 § 1 νομίας, εἰ ὀρρωδεῖς τὸ ἀναψηφίαι, τὸ μὲν λύειν τοὺς νόμους μὴ μετὰ τοσῶνδ' ἂν μαρτύρων αἰτίαν σχεῖν. 2, 29 § 2 Τηρεῖ δὲ τῷ Πρόκην... ἀπ' Ἀθηνῶν σχόντι γυναῖκα... (unless perhaps the Perfective is more natural, "who got him a wife"), 5, 28 § 2 κατὰ γὰρ τὸν χρόνον τοῦτον ἥ τε Λακεδαιμῶν μάλιστα δὴ κακῶς ἤκουσε... οἳ τε Ἀργεῖοι ἄριστα ἔσχον τοῖς πᾶσιν... 7, 57 § 1 οὐ κατὰ δίκην τι μάλλον οὐδὲ κατὰ ζυγγένειαν μετ' ἀλλήλων στάντες ἀλλ' ὡς ἐκάτοιο τῆς ζυντυχίας ἢ κατὰ τὸ ζυμφέρον ἢ ἀνάγκη ἔσχεν. 2, 22 § 2 ἐν ἧ οὐκ ἔλασσαν ἔσχον οἱ Ἀθηναῖοι, (with which cf. the Present stem in e. g. 4, 25 § 4).

β) Perfective, on the other hand, is Thuc. 1, 9 § 1 Πέλοπα... τὴν ἐπωνυμίαν τῆς χώρας... ἐπηλύτην ὄντα ὁμῶς σχεῖν. Cf. 8, 6 § 3. 6, 76 § 3 τῇ δὲ αὐτῇ ιδέα ἐκείνᾳ τε ἔσχον καὶ τὰ ἐνθάδε νῦν πειρῶνται. 1, 23 § 1 μέγιστον ἐπράχθη τὸ Μηδικόν, καὶ τοῦτο ὁμῶς δυοῖν ναυμαχίαι ταχέειν τὴν κρίσιν ἔσχεν. 8, 106 § 1 τὴν μέντοι νίκην ταύτην τῆς ναυμαχίας ἐπικαιροτάτην δὴ ἔσχεν. 8, 23 § 3 ἀποβάντες τοὺς ἀντικτάτας μάχῃ νικήσαντες τὴν πόλιν ἔσχεον. Cf. 1, 12 § 2, 2, 80 § 1, 6, 33 § 2, 69 § 3, 5, 17 § 2. So also in the meaning (only found in the Aorist tenses) "to put in at", (i. e. "to get a hold upon the land at..."). Cf. e. g. 1, 110 § 2, 2, 25 § 3, etc. etc. Further in the meaning "to prevent", for which cf. 1, 73 § 3 ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, and in the intransitive meaning "to refrain from", 1, 112 § 1 καὶ Ἑλληνικοῦ μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι, ἐς δὲ Κύπρον ἐστρατεύοντο. For a like Perfective

tive use of the Aorist Simplex in Xenophon we may compare the typical ex. in Cyr. 1, 5 § 2 (. . . τὴν βασιλείαν ἔσχε τὴν Μήδων).

The Aorist of the κατὰ-Compound of ἔχω occurs frequently in Polybius in a Perfective sense, "to get possession of" etc. Cf. as typical exx. 4, 57 § 11 ὑπολαμβάνοντες γὰρ τοῦτο τέλος εἶναι τοῦ κατασχεῖν ἄλλοτρίαν πόλιν, τὸ γενέσθαι τῶν πυλῶνων ἐντός, and 2, 71 § 5 παραπλήσιον γὰρ δὴ τι συνέβη τούτοις καὶ τοῖς πρώτοις μετὰ τὴν Ἀλεξάνδρου τελευτὴν κατασχοῦσι τὰς ἀρχὰς ταύτας.

The Present stem of the Compound in Polybius is, however, usually purely Durative, in the sense of "to occupy, to hold in possession" etc. Cf. e. g. 2, 29 § 8 πάντες δ' οἱ τὰς πρώτας κατέχοντες σπείρας χρυσοῖς μανιάκαις καὶ περιχείροις ἦσαν κατακεκομημένοι. 2, 17 § 2 διὸ καὶ τοὺς ἱστοροῦντας τὰς Τυρρῶνῶν δυναστείας οὐ χρὴ ποιεῖσθαι τὴν ἀναφορὰν ἐπὶ τὴν νῦν κατεχομένην ὑπ' αὐτῶν χώραν. 1, 7 § 4 πράξαντες δὲ ταῦτα, (in reference to the preceding κατασχόντες τὴν πόλιν οὓς μὲν ἐξέβαλον τῶν πολιτῶν, οὓς δ' ἀπέσφαξαν), τὰς μὲν γυναῖκας καὶ τὰ τέκνα τῶν ἡκκληρηκότων, ὥς ποθ' ἡ τύχη διένειμε . . . , οὕτως ἔσχον· τοὺς δὲ λοιποὺς βίους καὶ τὴν χώραν μετὰ ταῦτα διελόμενοι κατεῖχον. 1, 73 § 3 . . . ἐπολιόρκουν τοὺς Ἰτυκαίους καὶ τοὺς Ἰππακρίτας, βεβαίως δὲ τὴν ἐν τῷ Τύνητι στρατοπεδεῖαν κατεῖχον. 1, 29 § 3 οὐ βουλομένων ἐκουσίως σφίσι προχωρῆσαι τῶν κατεχόντων τὴν πόλιν. 3, 118 § 6 συνέβη μετ' ὀλίγας ἡμέρας, τοῦ φόβου κατέχοντος τὴν πόλιν So too probably in 2, 9 § 4 ἐπιγενομένης δὲ κατὰ τὸ συντεταγμένον ἐνεργῶς τῆς ἀπὸ τῶν πλοίων βοηθείας, παραδεξάμενοι τούτους ῥαδίως κατεῖχον τὰ πλεῖστα τῶν τειχῶν, where, as Hultsch points out, the context shows that a final seizure was not effected.

Note. So too in Thucydides the Aorist stem of the Compound frequently bears the Perfective (Ingressive) sense, "to get possession of, to prevent (i. e. to put a check upon)", e. g. in 2, 62 § 4 οἱ μετὰ πόνων καὶ οὐ παρ' ἄλλων δεξάμενοι κατέσχον αὐτά, (with which cf. 6, 9 § 3, 55, § 3, 39 § 2, 95 § 2, 4, 92 § 6, 130 § 5, 7, 66 § 2 etc., 4, 130 § 4 καὶ μόλις οἱ στρατηγοὶ κατέσχον ὥστε μὴ καὶ τοὺς ἀνθρώπους διαφθεῖσθαι), as also various Effective senses "to retain a hold upon", "to detain, keep back" etc. Cf. e. g. 6, 11 § 1 καίτοι τοὺς μὲν κατεργασάμενοι κἂν κατὰσχοιμεν, to which we may add *ibid.* 86 § 3. Further 1, 91 § 2 ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει κελεύων ὥς ἥκιστα ἐπιφανῶς κατασχεῖν καὶ μὴ ἀφεῖναι πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν Cf. 3, 105 § 1, 6, 29 § 3.

On the other hand the Present stem is frequently purely Durative, in the sense of "to occupy, oppress, 'keep busy with'" etc. Cf. e. g. 3, 6 § 2, 4, 32 § 2 οἱ βεβοηθηκότες καὶ ἄλλοι ὅσοι περὶ Πύλον κατεῖχον. 5, 5 § 3 οὐδ' ἂν τότε (sc. ἐσπείσαντο), εἰ μὴ αὐτοὺς κατεῖχεν ὁ πρὸς Ἰτωνέας . . πόλεμος. Cf. also 1, 103 § 3 etc. With these we may compare such a Constative use of the Aorist as occurs in 1, 6 § 3 ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ζυγγενὲς ἐπὶ πολὺ αὕτη ἡ σκευὴ κατέσχευεν ("prevailed among").

The Compound in the Present stem is, however, also used in various Effective senses. Cf. e. g. 1, 91 § 3 οἱ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατεῖχον. 1, 130 § 2 τράπεζάν τε Περικίην παρτίθετο καὶ κατέχειν τὴν διάνοιαν οὐκ ἠδύνατο, ἀλλὰ . . ("keep his purpose hidden"). Cf. 2, 65 § 5, 3, 62 § 3.

4. κυριεύω.

κυριεύω is frequently used in the Aorist in Polybius with the Perfective meaning "to become master of" etc. Here there is no trace of any Perfective Compound side by side with the Aorist Simplex in this meaning.

An example of the Constative Aorist occurs in 2, 22 § 5 γενόμενοι δὲ καὶ τῶν ὑπαρχόντων ἀπάντων ἐγκρατεῖς, καὶ τῆς πόλεως αὐτῆς ἑπτὰ μῆνας κυριεύσαντες.

Perfective, on the other hand, are 1, 88 § 5 . . τοιοῦτον ἔσχε τὸ τέλος, ὥστε μὴ μόνον κυριεῦσαι πάλιν τῆς Λιβύης τοὺς Καρχηδόνιους . . 4, 61 § 6 . . τοῦτο δὲ γενέσθαι μόνως ἂν ἐλπίζοντες, εἰ τοῦ προειρημένου τόπου κυριεύσαντες ἐπικαθίσαιεν τῇ πόλει. 1, 53 § 3 . . προστάξας ἄφνω προσπεσόντα ταῖς . . . ναυσίν, ὧν μὲν ἂν δυνατὸς ᾗ κυριεῦσαι . . etc.

With the latter exx. we should contrast the Present stem in the Durative meaning "to have the mastery over, be in possession of" etc., in e. g. 4, 18 § 2 ταύτην δὲ συμβαίνει τὴν ἀρχὴν κλείειν τὰς πύλας καὶ τὸν μεταξὺ χρόνον κυριεύειν τῶν κλειδῶν . . 1, 55 § 2 Καρχηδόνιοι δὲ τῆς μὲν θαλάττης ἐκυρίευσον, τῆς δὲ γῆς οὐχ ὅλως ἀπῆλπιζον. 4, 6 § 5 . . οὐκ ἀποκατέστησε τοῖς Ἀχαιοῖς, ἀλλὰ σφετερισάμενος κατεῖχε, βουλόμενος . . μὴ μόνον τῆς εἰσόδου κυριεύειν τῆς εἰς Πελοπόννησον.

5. κρατέω : ἐκράτησα.

Here the Aorist Simplex is frequent in a Perfective sense, "to get the victory over", "to get possession of" etc., as contrasted with the Durative κρατεῖν = "to be victorious (over)", "to hold possession of", etc. Thus we have the Perfective

Aorist Simplex in e. g. 1, 2 § 3 Λακεδαιμόνιοι πολλοὺς ἀμφιβητήσαντες χρόνους ὑπὲρ τῆς τῶν Ἑλλήνων ἡγεμονίας, ἐπειδὴ ποτ' ἐκράτησαν, μόλις ἔτη δώδεκα κατέιχον αὐτὴν ἀδήριτον. 2, 2 § 11 . . ἔδοξε τοῖς Αἰτωλοῖς, ὅς ἂν ἐπικατασταθεῖς στρατηγὸς κρατήσῃ τῆς πόλεως, κοινὴν ποιεῖν τῷ προϋπάρχοντι καὶ τὴν οἰκονομίαν τῶν λαφύρων καὶ τὴν ἐπιγραφὴν τῶν ὀπλῶν. 1, 82 § 2 τῶν δὲ πολεμίων οὐς ποτε κρατήσῃ, τοὺς μὲν ἐν χειρῶν νόμῳ διέφθειρε, etc. etc.

With these contrast Present-stem Duratives of the type of 1, 62 § 2 οὔτε γὰρ χορηγεῖν ἔτι ταῖς ἐν τῇ Σικελίᾳ δυνάμεσι οἰοί τ' ἦσαν, κρατοῦντων τῆς θαλάττης τῶν ὑπεναντίων. 7, 11 § 3 οὕτω γὰρ ἐκατέρων τῶν κεράτων κρατῶν μόνως ἂν ὑποχείριον ἔχοις τὸν βοῦν. 1, 15 § 8 οὐς δ' ἡττωμένους καὶ πολιορκουμένους ὑπεστήκατο, τούτους διώκοντας καὶ παραχρῆμα κρατοῦντας τῶν ὑπαίθρων . . . ἀπέδειξε.

The Perfective meaning attaching to the Present stem is probably justified by the notion of iteration in 3, 63 § 12 πάντας γὰρ τοὺς ἢ κατὰ προαίρεσιν ἢ κατ' ἀνάγκην τοιαύτη προθέσει κεκρημένους οὐδέποτε διεψεῦσθαι τοῦ κρατεῖν τῶν ἀντιταξαμένων. Cf. 3, 81 § 11.

As regards the Compounds, both κατα- and ἐπι-κρατῆσαι occur in Polybius in a Perfective sense. Cf. e. g. 1, 45 § 12 . . ὥστε τοὺς Ῥωμαίους εἰς τὸν ἔσχατον παραγενέσθαι κίνδυνον, μὴ δυναμένους κατακρατῆσαι τῆς τῶν ἐναντίων ἐπιβολῆς, (but in § 13 we have only the Simplex, ὁ δὲ τῶν Καρχηδονίων στρατηγός, θεωρῶν ἐν μὲν τῷ κινδύνῳ πολλοὺς ἀποθνήσκοντας, οὗ δ' ἔνεκα ταῦτ' ἔπραττεν, οὐ δυναμένους κρατῆσαι τῶν ἔργων . .). 4, 82 § 8 μόλις μὲν ἦνυσε, κατεκράτησε δ' οὖν ὅμως τοῦ γενέσθαι στρατηγὸν Ἐπύρατον . . τὸν δὲ Τιμόξεον ἐκπεσεῖν. Cf. 28, 11 § 13 and 30, 10 § 5. 2, 28 § 10 τοὺς δὲ τῶν Ῥωμαίων ἱππεῖς (συνέβη) κινδυνεύσαντας ἐρώμενως τέλος ἐπικρατῆσαι τοῦ τόπου καὶ τῶν ὑπεναντίων. 2, 38 § 1 πρῶτον δὲ πῶς ἐπεκράτησε καὶ τίνι τρόπῳ τὸ τῶν Ἀχαιῶν ὄνομα κατὰ πάντων Πελοποννησίων οὐκ ἄχρηστον μαθεῖν.

The Present stem of the Compound appears sometimes in a Perfective, sometimes in a purely Durative sense. For the Perfective we may compare 3, 81 § 10 . . εἴ τις δύναιτο συννοεῖν τὰ περὶ τοὺς πέλας ἀμαρτήματα καὶ τῇδέ που προσιέναι τοῖς ὑπεναντίοις, ἢ μάλιστα . . εὐχείρωτος ἔσται ὁ προεστὼς τῶν πολεμίων, τάχιςτ' ἂν τῶν ὅλων κατακρατοίῃ. 40, 6 § 4 ἐὰν

Ῥωμαῖος ὧν μὴ δύναται κατακρατεῖν τῆς Ἑλληνικῆς διαλέκτου. 2, 10 § 4 . . τότε ἐπιτηδῶντες ἐπὶ τὰ καταστρώματα τῶν Ἀχαϊκῶν νεῶν κατεκράτουν διὰ τὸ πλῆθος τῶν ἐπιβατῶν. 5, 69 § 9 τῶν δὲ πεζῶν τὸ μὲν πρῶτον ἐπεκράτουν οἱ τοῦ Νικολάου, συγχρώμενοι ταῖς τῶν τόπων ὀχυρότησι.

Similarly we find the Compound used occasionally in an Effective sense, "retain a hold upon"; cf. e. g. 1, 8 § 1 . . ἕως μὲν συνεχρῶντο τῇ τῶν Ῥωμαίων συμμαχίᾳ . . . , οὐ μόνον τῆς ἑαυτῶν πόλεως καὶ χώρας ἀσφαλῶς κατεκράτουν, ἀλλὰ καὶ . . . 5, 2 § 8 ὁ δ' Ἀπελλῆς οὐτ' ἐπικρατεῖν τοῦ Φιλίππου δυνάμενος οὐτε φέρειν τὴν ἐλάττωσιν παρορώμενος . . .

Durative, on the other hand, are 3, 4 § 6 πρὸς δὲ τούτοις τὰς ὁρμὰς καὶ τοὺς ζήλους ἐξηγητέον, τίνες παρ' ἑκάστοις ἐπεκράτουν καὶ κατίσχυον, περί τε τοὺς κατ' ἰδίαν βίους καὶ τὰς κοινὰς πολιτείας. 1, 55 § 2 οἱ δὲ Ῥωμαῖοι, πρότερον μὲν ἐπὶ ποσὸν ἡτυχηκότες, τότε δ' ὁλοσχερῶς, ἐκ μὲν τῆς θαλάττης ἐξέβησαν, τῶν δ' ὑπαίθρων ἐπεκράτουν. Καρχηδόνιοι δὲ τῆς μὲν θαλάττης ἐκυρίευν.

The relations in Thucydides are closely parallel to those discussed above for Polybius. Cf. e. g. for the Perfective use of the Aorist Simplex 2, 3 § 2, 99 § 4, 3, 84 § 2 etc., and for the use of the Present stem in an iterative-Perfective sense 2, 13 § 2 τὰ δὲ πολλὰ τοῦ πολέμου γνῶμη καὶ χρημάτων περιουσία κρατεῖσθαι. We have also the Aorist of the Compound in a Perfective sense in 1, 121 § 1, 4, 19 § 2 and 74 § 1, 7, 72 § 1, 5, 82 § 2, and the Present stem also Perfective in 1, 2 § 1, 3, 93 § 2, 1, 49 § 4, 5, 46 § 4, 6, 74 § 1. On the other hand we have a clearly Durative ἐπικρατεῖν in 2, 93 § 1 and 7, 63 § 2, as also in 8, 42 § 3 (where the direction only in which the victory was tending is indicated), καὶ ἐν τῷ ἔργῳ ἐπεκράτουν, μέχρι οὗ ἐπεφάνησαν αὐτοῖς παρὰ δόξαν αἱ πλείους τῶν νεῶν καὶ πανταχόθεν ἀπεκλήοντο, with which cf. 7, 71 § 3.

Conclusion.

In conclusion it only remains to be remarked that the above examples, whether those adduced in proof of the principle to be established, or, on the other hand, those clearly marked exceptions which are seen to limit its working, are not intended to furnish an exhaustive list of all the cases which might be brought forward; such a task would far transcend the limits of the present paper. At the same time it is hoped that the characteristic instances which have been cited will suffice, at any rate, to indicate the extent to which

the Perfective Compound in Greek, and more particularly in Greek as late as the time of Polybius, had come to usurp the earlier function of the Aorist stem of the corresponding Simplex, as well as the important part which these 'colourless' Compounds play in later Greek as compared with their usage in Homer.

It remains to sum up the result of the discussion as briefly as possible; —

1) Starting from the familiar theory that the Perfective function of the Aorist Simplex is more original than that of the pure Constative, we attempt, by a detailed discussion of some twelve or thirteen salient verbs as occurring in the *Iliad*, to shew the proportionate relation of the Perfective to the Aorist occurrences, and determine that the former distinctly predominates. Our attitude differs from that of Mutzbauer in that he attempts to force all examples of the Aorist alike into the Perfective category, leaving no place for examples which, as compared with the usage of the Present stem, must clearly be ranked as Constative.

2) We next attempt to limit the discussion to a narrower circle of Compounds, by eliminating from it all cases in which the original force of preposition and verb still claims recognition as a living element in the meaning of the resultant Compound, and recognize that such cases are either pure Duratives, or that they fall at best into the categories discussed by Herbig (§ 47) under the heading of "Scheinbare Actio Perfectiva".

3) As a third step we adduce examples of "Perfective Compounds" from Polybius, which comply with at any rate the first of the requirements demanded by Herbig (§ 70. 1) from Compounds which lay claim to the power of expressing, in their Present stem tenses, the Perfective 'Aktionsart', (i. e. "wenn die Bedeutung der Präposition ganz verwischt und lediglich ihre perfektivierende Kraft geblieben ist, wie namentlich im Deutschen"). Such 'colourless' Compounds appear in Greek particularly in verbs compounded with *cùv-*, *κατὰ-* and *διὰ-*, and can express both the Ingressive and the Effective 'Aktionsart'. At the same time we attempt to shew, by a consideration of the occurrences of the corresponding Aorists of the Simplicia, that the Constative function is the main one

pertaining to the Aorist in later Greek. This is shewn by a comparison of the Aorist Simplex with the corresponding Present stem on the one hand and with, on the other, both the Aorist and the Present stem of the Perfective Compound. A comparison of the usage in Polybius with that in Thucydides and Xenophon goes far to establish the fact, (as far as can be done by the discussion of only a limited number of verbs), that both the processes indicated above, viz. the decay of the Perfective force of the Aorist Simplex and the parallel growth of the Perfective Compound, had already been going on long before the time of Polybius, although it is only in the latter that the development of both reaches such a point as to be absolutely convincing.

4) Finally we have noticed two classes of exceptions to the principle of the Perfective Compound, as illustrated by α) Verbs like κάθημαι, καθεύδω and κατάκειμαι, which are Dura-tive despite their Compound nature, (we note about them all that they are incapable of forming an Aorist, and that, as regards some of them, the Simplex tends to die out altogether), and β) Aorists like ἔστην, ἔγνων, ἔσχον and ἐκράτησα which still retain to a large extent the power of expressing 'Per-fektivität'.

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